

Task Force returns from South America

The eight-person task force dispatched to South America early in March to spend two weeks on a fact-finding mission has returned with the information necessary to set in motion the partnership-in-missions program proposed for Mississippi Baptists in cooperation with Paraguay, Uruguay, and Argentina.

During its pre-convention meeting in November the Mississippi Baptist Convention Board authorized the executive secretary-treasurer, Earl Kelly, to pursue the possibilities of establishing such a relationship with the three countries in eastern South America.

During meetings with personnel of the Southern Baptist missions in the

three nations and with national Baptist officials Kelly indicated that the machinery would be set in motion immediately to have the partnership arrangement working effectively by 1982.

He emphasized continually during the trip that the Mississippi Baptist delegation was not in South America to tell the churches there what Missisippians would do but to get the message to the churches that Missisippians are ready to seek to accomplish anything the South Americans would request of them.

"We are not here to create needs," he said. "If you have needs that we can meet, we will have dedicated people

who will be ready to meet them." The South American conventions were urged to prioritize their needs so that the Missisippians could know the relative urgency of each one. "That does not mean that we will deal only with the high priority needs," he added. "In fact, some of our people might be better equipped to deal with needs of lower priority. It will help us in making arrangements, however, to know the priorities in their relationships," he said.

Channels of communications were established to move from the South American churches to their conventions to the Southern Baptist missions in the respective nations to the Foreign

Mission Board and to the Mississippi Baptist Convention Board. "With such communication the needs can be addressed more intelligently and there would be less possibility of one area being overloaded with help while another area suffered," he declared.

Kelly noted that the help to come through these channels would be with personnel only and would not involve financial considerations other than that the people to furnish the help would also furnish their own expenses to and from the areas and even in the areas when that would be necessary.

Missions personnel and national convention officials were met in Asuncion, Paraguay; Montevideo,

Uruguay; and Buenos Aires, Bahia Blanca, Punta Alta, Rosario, Santa Fe, Parana, San Juan, Caucete, Mendoza, Godoy Cruz, Cordoba, La Faldá, Villa Giardino, and Cruz del Eje in Argentina.

On Sundays the group was in Asuncion, Buenos Aires, and Cordoba. The members of the party fanned out to speak in churches of those cities. In addition they spoke in churches of Montevideo on the first Wednesday. On the second Wednesday all were in a general meeting in a church in San Juan that involved a number of associational officials.

The San Juan area and nearby Caucete were hit by an earthquake in

1977 that destroyed a number of Baptist church buildings, particularly in Caucete. Efforts to restore the demolished buildings are just now beginning to take shape. Much of the three years since the earthquake has been spent gathering money and materials. One of the churches in San Juan has been at work manufacturing concrete blocks for such building purposes. Work was halted, however, when the government changed its specifications for building blocks, and a new machine will have to be obtained.

The Foreign Mission Board furnished funds for some rebuilding of (Continued on page 5)



Miguel Bollati, standing left, president of the Argentine Baptist Convention, speaks during a meeting of missionaries and nationals at the seminary in Buenos Aires. Ignacio Loredo, seated left, is executive secretary of the Argentina convention. Earl Kelly, seated center, is executive secretary-treasurer of the Mississippi Baptist Convention Board, and Alfonso Olmedo, standing right, an Argentine pastor, served as interpreter for the initial Argentine meetings.



Perkinson BSU Center

The Baptist Student Union at the Perkinson campus of Gulf Coast Junior College will hold a dedication service for its new center April 26 at 3 p.m. It is 2,800 square feet and includes an assembly room, office, kitchen, work room, and stone fireplace. Chairman of the area committee is Jim Barfield, and chairman of the building committee is Elwyn Wilkinson. The building is on campus and near dorms which house 632 students. Tim Thomas is BSU director; Robbie Richardson is associate. Photo by Wayne Mizelle.

Costa Ricans break ties with SBC missionaries

By Bob Stanley
SAN JOSE, Costa Rica (BP) — The Baptist Convention of Costa Rica, deserted by many of its own members, has severed relationships with Southern Baptist missionaries and the Foreign Mission Board.

No official dialogue between convention leadership and the mission organization has taken place since December, when the break occurred.

But missionaries are continuing their work in this spiritually responsive Middle American country. No longer able to cooperate officially in the convention's programs, the missionaries are working with individual churches that invite them to help and are seeking to reach new areas where the gospel has not yet been preached.

Don R. Kammerdiener, director for Middle America and the Caribbean, said the board and its missionaries "stand ready to work with any Baptist group in Costa Rica. We have no intention of pulling out of the country now or of pulling back on our commitment to this country."

No formal negotiations are under way to try to restore relationships with the convention, Kammerdiener said, but some informal conversations are taking place between missionaries and individual Costa Ricans.

He hopes the breach in relationships eventually will be healed. "We've probably made a lot of mistakes down through the years," he explained. "We are willing and eager to take a whole

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The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Published Since 1877

JACKSON MISSISSIPPI, THURSDAY, APRIL 2, 1981

Volume CV, Number 9

Woman's Missionary Union

Convention centers on the use of spiritual gifts

By Anne W. McMilliams

Women from all over the state gathered in the new sanctuary of Parkway Church, Jackson, March 23-25, for the 102nd annual meeting of Mississippi Woman's Missionary Union. Convention sessions centered on the theme, "And He Gave Them Gifts."

Monday evening the women heard James H. Smith, director of Brotherhood, SBC, who reminded them of the imprisoned John the Baptist's question, through the disciples (Matt. 11), to Jesus: "Art thou he that should come, or do we look for another?" and Jesus' reply, "Go and show John the things that you hear and see: the blind

receive their sight; and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

Smith imitated a rooster's crow, and then explained: "The rooster says, 'Good news! Wake up! It's a new day!'" He continued, "Bold Mission Thrust is taking hold. The Spirit of God is moving. It's a new day! We have an opportunity to demonstrate to the world the compassionate ministry of Jesus and to say, 'Love this world through me, Lord.'"

Officers

State WMU officers already serving were re-elected. They are Mrs. Robert

P. Dent, Sr., Holly Springs, president; Mrs. Charles Tyler, Collins, vice president; Mrs. A. W. Burt, Philadelphia, recording secretary; and Mrs. G. W. Smith, Louisville, associate recording secretary. Marjean Patterson marks her tenth anniversary this year as executive director, Mississippi WMU.

James Fancher, Jackson evangelist who will soon take up duties as pastor of First Church, Coffeeville, led the Bible study for each session, on theme-related topics: The Gift and The Spiritual Gifts; How to Find My Gifts; How to Use My Gifts; How to Help Others Discover Their Gifts; and Gifts? Talents? Are They the Same? Fancher said that through a minis-

try of encouragement mature Christians can help others to discover and use their gifts for God. "The gifts of the Spirit are grace gifts. We can't earn them. God has given them to us and we should use them generously, meekly, temperately, faithfully. God has given us different gifts. He didn't intend that we all be alike, or witness alike," he said. "I can't always say what is a talent or what is a spiritual gift. But if I lay all my abilities before the Lord and say, 'Use me,' then I will be able to do all things through Christ which strengtheneth me."

John and Kathy McNair, missionaries to Spain, led the congregational singing and presented special music at each session. Mrs. McNair was convention pianist and Dot Pray, convention organist. Mrs. Pray is the keyboard specialist for the state Church Music department. On Tuesday evening the Mississippi College BSU Choir presented a missions musical, under direction of L. Graham Smith, associate pastor at Morrison Heights Church, Clinton. Monday evening the Parkway Choir sang, directed by Mike Smith, minister of music at Parkway.

Star Team

Jane Whitcomb, representing WMU, SBC, explained new plans for enlargement. She said that a WMU priority for 1981-83 will be to get WMU organizations into more churches. In Mississippi, 1234, or 64%, of the 1921 Baptist churches have WMU.

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Mississippi Woman's Missionary Union last week re-elected the following officers: Mrs. Bob Dent, Holly Springs, president; Mrs. Charles Tyler, Collins, vice-president; Mrs. A. W. Burt, Philadelphia, recording secretary; and Mrs. G. W. Smith, Louisville, associate recording secretary. (Left to right) are Tyler, Dent, Smith, and Burt.

Five assigned to Grenada elect to stay

GRENADA, Windward Islands (BP) — Five Southern Baptist missionaries assigned to the Caribbean island of Grenada are staying despite the withdrawal of 10 independent missionaries of the Berean Mission Inc.

"An accelerated Cuban presence and intensified anti-American voice" was the group's reason for withdrawing, according to Elaine Herrin, Southern Baptist press representative there.

Grenada, a former British colony, became independent in 1973, but fell to the present Cuban-style socialist regime in a March 1979 revolution.

Don Kammerdiener, Southern Baptist Foreign Mission Board director for Middle America and the Caribbean, said he does "not feel the withdrawal of our missionaries."

Board officials will continue to watch the situation in Grenada, Kammerdiener said, "but the fact that there is a Marxist government in power does not mean that our missionaries must withdraw. Southern Baptists strive to work effectively in several countries ruled by Marxist governments, as well as in countries governed by other systems."

General political fears do prevail in

(Continued on page 3)

Baptists exercise caution during Dominica emergency

ROSEAU, Dominica (BP) — Attendance has increased at four Southern Baptist related churches in Dominica despite a declaration of a state of emergency by the government of this Caribbean nation.

The Feb. 14 declaration forbids public gatherings except for regular church meetings and people are being cautious about where they travel. Yet, attendance at the four churches has not declined and actually increased the Sunday following the declaration, Southern Baptist missionary La Homa Singleton says.

Terrorist acts by an armed cult called Rastafarians caused the government action, according to Mrs. Singleton. "This cult lives in the bush, rejects society and the laws of the land. They claim to be back-to-nature people, wanting peace, harmony and love," she added.

Police and national defense forces have tried to crack down on heavy marijuana traffic to the group's bush settlements, and the Rastafarians retaliated against the general community with acts of destruction, theft and kidnapping.

Rastafarians are a political religious group which worships Haile Selassie I, a former emperor of Ethiopia, under his pre-coronation name of Ras Tafari. They consider blacks true Jews and Selassie their Messiah.

The group uses scripture, yet re-

jects Jesus Christ," Mr. Singleton explained.

"Our members, though concerned, are not unduly anxious," said Mrs. Singleton. "At present we are not in any immediate danger, but when we travel into the rural areas there is risk involved. We are praying for a speedy resolution to the problem so that life

for Dominica can return to normal."

The island nation suffered major damage as Hurricane David swept through the Caribbean in 1979, and Southern Baptists have helped in a variety of rehabilitation projects. (Mississippi Baptists built 80 small houses there following the hurricane. Missionary Jon Singleton is a native of Mississippi.)



Indian mission breaks ground

The ground breaking services for the First Indian Baptist Mission, Jackson Association, Pascagoula, were held on March 22, at 2:30 p.m. Allen O. Webb, director of missions, Jackson County president. The major address was given by Billy R. Williams, Indian Mission, Memphis. Other speakers included: Billy Attakai, member of Indian Mission; Howard Taylor, pastor, Arlington Heights, Pascagoula; Clark McMurray, pastor, First, Pascagoula; Billy Williams, pastor of sponsoring church, First, Gautier; Allen Webb; C. I. Miller, pastor Woodhaven Church; Cloyd Harjo; and Frank Odom, deacon/Ingalls Avenue Church, Pascagoula.



Central Hills Baptist Retreat Camp Center Building

Dedication of Central Hills will signal finish of Phase I

The public is invited to a service of dedication for the Central Hills Baptist Retreat, April 25 at 2 p.m., on the retreat property in Attala County.

The dedication signals the completion of Phase I on construction of the facilities.

Just completed is the Camp Center Building which includes a kitchen, dining hall, and reception area. Other

facilities include two bath houses, swimming pool, horse barn, and storage barn.

The retreat is to be used primarily as a camping operation for Royal Ambassador boys and for day use by other groups during the non-camping season. It is operated by the Mississippi Baptist Convention Board's Brother-

hood department. Dan West is camp manager.

Dedicatory message will be by Brooks Wester, president of the Mississippi Baptist Convention and pastor of First Baptist Church, Hattiesburg.

Central Hills Baptist Retreat is located just off of Highway 19, near Springdale Baptist Church, seven miles northwest of Kosciusko.

Convention centers on use of spiritual gifts

(Continued from page 1)

Miss Whitlow, a Blue Mountain graduate, revealed that StarTeam members are being appointed in each state to contact pastors and other leaders in churches without WMU, and to encourage them to begin a mission organization for one or more age groups, or if that proves impossible, to stress the importance of missionary education and to distribute missionary materials to church members.

Mississippi's StarTeam members were commissioned Tuesday afternoon, following Miss Whitlow's address. One represents each of the state's 15 WMU districts. (District 1 on the Coast, which is largest, has two members).

Ethel McKeithen, state WMU consultant, noted, "All the missionaries to be sent out by the year 2,000 are already born — We are responsible for educating them in missions."

New Book

Tuesday morning Miss Whitlow made the presentation of the book, *THE GIFTED WOMAN I AM*, written by Marjorie Rowden Kelly and published by WMU, SBC. An autograph party was given for Mrs. Kelly in the church parlor Tuesday afternoon. She is the wife of Earl Kelly, executive secretary, Mississippi Baptist Convention Board. (See story on p. 3).

Marzell Stewart of Louisville said of the convention, "I think the program was real good. I especially liked to hear the missionaries tell of their experiences. My favorite was Mildred McWhorter. She's really a good speaker. I think everyone enjoyed hearing her!" Home missionary McWhorter described her work in Houston, Texas, as director of the Baptist Center and Joy Fellowship Center among drug addicts, children needing love, and many others unloved and unlovely. She said, "If you will pray for me, then you will be interested in and care about what I am doing. That's why I am asking you to pray."

Another favorite speaker was Bob

Dent, Jr., former missionary journeyman to Liberia and son of Pattie Dent, the state WMU president. His story will be told in next week's issue.

Joe Alvis, medical doctor, and his wife, of First Church, Jackson, shared their experiences of last September as volunteers in the Baptist Hospital in Gaza. While in Gaza, Mrs. Alvis said, they led dialogues with nursing students, mostly Moslems, none openly professing Christ, for fear of being disowned or persecuted by their family and friends. "In our latest news from there," she said, "we heard that eight of those nursing students have since openly made professions of faith."

Elizabeth Oates, director of the WMU Training School in Rio de Janeiro, Brazil, told the women, "I am impressed with how God calls out young people through the WMU organizations, there as well as here." The late Minnie Landrum of Mississippi, missionary to Brazil for many years, helped to organize this Rio training school for young women and was its first director. Miss Oates said, "I sometimes go back and read the Minutes of the early times when the school was started, and now I see the dreams of those days being fulfilled." She added, "We try to help the girls discover and use their spiritual gifts. Many of them are appointed as home missionaries. Some go to foreign fields, sent out by the Brazilian Baptist Convention. Many of them marry (some marry pastors) and serve in Christian homes and local churches."

Panel Presentations

The convention program featured two panel presentations of missionaries. Marjorie Kelly interviewed Mrs. Danny Panter, Togo; Mrs. Jerry Spires, Malawi; and Mrs. Jason Carlisle, Uruguay, all of whom are on furlough following their first term of service.

"In Malawi, the thing that disturbed me most," said Mrs. Spires, "was seeing the physical labor that the women do, such as walking miles to carry wa-

ter, and realizing that their husbands may take four more wives or ten or as many as they can afford."

"When you were coming home to the States, what did you most look forward to?" Mrs. Kelly asked, and Mrs. Panter answered, "Hugging my mother." Mrs. Carlisle said, "Doing things and seeing people I didn't realize before I left that I would miss so much — that I just took for granted." What will they look forward to most on returning to their fields? Mrs. Spires said, "Getting unpacked and feeling at home again among my own things, and among people there that I love." Mrs. Carlisle quickly said, "Seeing my dogs!" but more seriously added, "and seeing our church people in Uruguay again."

James and Wilda Fancher directed a panel of two missionary couples who gave reports from opposite sides of the world: James Pascal and Dorothy Gilbert from Ecuador, and Gena and Ralph Calcote from Japan. Mrs. Fancher is secretary to Marjean Patterson.

Dottie Gilbert showed a sample of the butterflies that she has been collecting in Ecuador, and Gena displayed Japanese ink line drawings that she has done, representing the four seasons. A short time ago James Gilbert had heart surgery. Consequently, his doctor has advised him not to return to Ecuador, on account of the high altitude. He and his wife will go to a new field, possibly Panama.

Gena said, "When I first arrived in Japan, I had to re-evaluate my role as a missionary, when I realized that my chief work would be through my home." In relation to children, she said "church and school" posed the most problems. "There was no 'model' Southern Baptist church for them to participate in," Ralph added. "There were times when I expressed anger, or disapproval toward the children. Then I realized that I was not really considering them, but that my anger stemmed from the fact that what they were doing threatened my image of myself. I knew that as I was a sinner and God had forgiven me, so I had to look at my own children with love and forgiveness."

"And He gave them gifts." These missionaries are using their gifts for God. Their messages to the women of Mississippi were: an unspoken challenge to "go and do thou likewise."



James Fancher, left, and his wife Wilda interviewed James and Dorothy Gilbert, center, missionaries to Ecuador, and Gena Calcote right, and Ralph Calcote, missionaries to Japan.



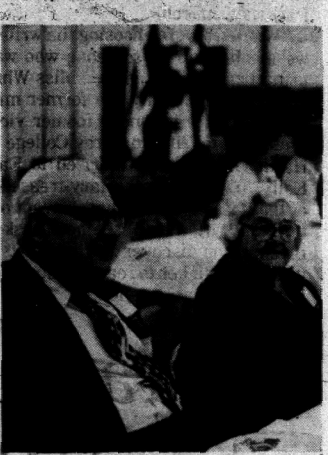
The two Dents on program were Bob Dent, Jr., missionary journeyman to Liberia, 1978-80, and his mother, Mrs. Bob Dent, Sr. of Holly Springs, state WMU president.



A large banner announced the theme of the WMU Convention at Parkway, Jackson, March 23-25.



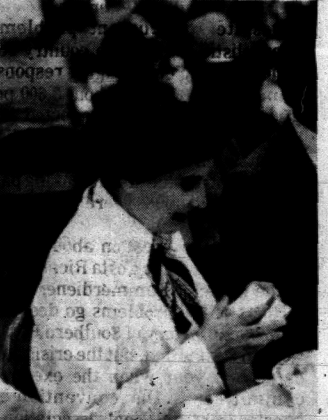
A lunch honoring parents of missionaries was served by women of Parkway Church. In the foreground at right are Mrs. Julia Beevers, mother of Ernest Beevers, missionary to Indonesia now on leave of absence; Mr. and Mrs. Fred Tarpley, parents of John L. Tarpley, missionary to Nigeria; and Mrs. J. C. Davis, outgoing WMU Executive Board member. At left is Ralph Calcote, missionary to Japan.



That was good! said J. A. Porter when he had finished his meal. He and Mrs. Porter, parents of Freda Trott, missionary to Brazil, were among the guests of honor at the Tuesday luncheon.



Monday night platform personalities were, left to right: John McNair, missionary to Spain, leading the singing; Marjean Patterson, director, Mississippi WMU; Mrs. Bob Dent, state WMU president; Paul Harrell, director, Mississippi Brotherhood; James Smith, director, Brotherhood, SBC, featured speaker; and Mrs. Rhue Atwood of Clinton, WMU Board member who led the closing prayer. In the background is the Parkway Choir which presented special music.



Sarah (Mrs. Clifton) Perkins of Clinton opens her gift. She and four other outgoing members of the state WMU Executive Board were recognized during a Tuesday luncheon, and presented with WMU pins. Other outgoing members included Mrs. J. C. Davis, Mrs. C. A. Sanders, Mrs. Elmo Simmons, and (not present) Mrs. Joel Rey.



L. Graham Smith, right, directs a missions musical presented by the Mississippi College BSU Choir. The three students at left are Teresa Magee, John Langworthy, and Ronnie Smith. Others in the cast were Laurie Bailey, Alicia Smith, Myrtle Griffiths, Stephanie Hook, Daniel Hall, Kevin Peacock, Mike Hailman, Simeon Nix and Tommy Search. Steve Jordan and Gary May directed the lighting. Graham Smith is associate pastor at Morrison Heights Church, Clinton.

"He picked me up and set me in my place"

By Anne W. McWilliams

John and Kathy McNair, missionaries to Spain who led the music for the WMU convention last week at Parkway, Jackson, on Tuesday evening described their work in Spain, and told how they happened to be transferred there from India.

Both are natives of Mississippi. They were appointed by the Foreign Mission Board to India in 1974. At that time he was teaching at the University School of Medicine in Jackson, after having earned M.S. and Ph.D. degrees, and was also part-time minister of music at First Church, Brandon. She was on the staff of the state Church Music department.

For two years they were in India. "We were doing fine," he said. "We had studied the language, learned to love the beautiful country and its people." He had ordered new equipment for his work. Then in Vellore in 1976 he read in the newspaper an article that said certain foreigners, especially Americans, were being asked to leave the area immediately. "Kathy, I think this means us," he said. It did indeed mean them. They were given ten days to sever ties, pack, find some place to go, and move.

A representative of the Foreign Mission Board flew to India, and in a hotel room they spent an hour praying with him. He asked, "Would you consider going to Spain? We want a couple to try to get a job teaching in the university there, and to begin a ministry with the university students." He added, "Several couples have tried to do this, but could make no headway, and so gave up trying. The Foreign Mission Board has no contact with any university in Europe, and we would like you to be our first university contact." In addition, they would be involved in church music ministry. The move would mean learning another language, not just well enough for conversation, but well enough to teach in a university. They prayed about this, and when he and Kathy looked at each other, they knew their answer was going to be yes.

The man from Richmond put in a call from Vellore to the Baptist mission in Spain, right then, and on the first try made contact, where usually, McNair said, such a call might have taken several days or even weeks to

put through. This they accepted as God's affirmation of their decision.

At the University in Madrid he was to contact a certain gentleman, to ask about an opening on the medical teaching staff. He prayed that he might speak Spanish well enough to make himself understood. Right away, when the two met, the Spanish man asked, "Are you Dr. McNair of the University School of Medicine in Jackson, Miss., who wrote such and such a thesis?"

"Yes. Are you Dr. — who wrote such and such a thesis?"

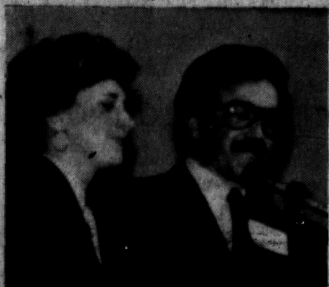
"Yes!" Both had been engaged in the same line of research, and through the years each had been reading materials written by the other. The Spanish doctor opened wide his arms and exclaimed, "Welcome!"

McNair told his audience at the WMU convention, "God was preparing me for the place in Spain. He knew when I was in the University Medical School in Jackson that He would send me there. I went to India, but when the time was right for me to go to Spain He picked me up and set me in my place."

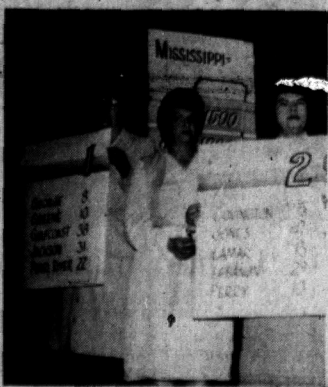


Elizabeth Oates, director of the WMU Training School in Rio, Brazil, was one of the missionary speakers on Tuesday.

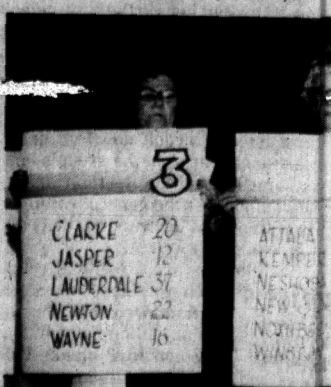
"We made it — through our first term of service, that is," Mrs. Earl Kelly, former missionary to Israel, right, interviewed three young missionaries home on first furlough, left to right, Mrs. Dan Panter, Togo; Mrs. Jerry Spires, Malawi; and Mrs. Jason Carlisle, Uruguay.



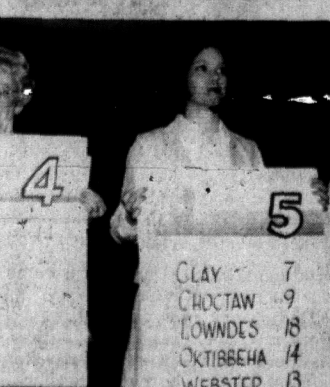
Kathy and John McNair.



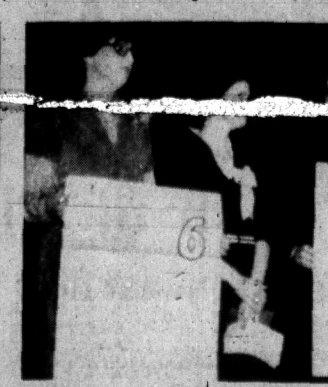
Starteam members for Mississippi are: Ann Stringer, Poplarville, and Tiny Ferguson, Gulfport, District 1; Margaret



Ann Fortenberry, Elmore, District 2; Mary Lee Bayne, Waynesboro, District 3; Nettie Breland, Philadelphia, District



4; Gail R. Foy, District 5; Carol Ann Kay, Calhoun City, District 6; Jane Burns, Tupelo, District 7; Marie



Weaver, Glen, District 8; Faye Sanders, Moscow, Tenn., District 9; Gunelle Jackson, Darling, District 10; Mrs. Dorothy R. Walker, Stoneville, District



11; Joy Yates, Yazoo City, District 12; Jean Benton, Brandon, District 13; Carolyn Kee, Woodville, District 14; Aileen Smith, Brookhaven, District 15.



Marjorie Rowden Kelly autographing her new book, THE GIFTED WOMAN I AM, during an autograph party given for her.

Mississippi women featured in new book

Each year a book is written to interpret the annual theme of Woman's Missionary Union. The author of this year's book, THE GIFTED WOMAN I AM, about women and spiritual gifts, is Marjorie Rowden Kelly of Jackson.

June Whitlow of Birmingham, a member of the staff of Woman's Missionary Union, SBC, presented a copy of the new book to Mrs. Kelly during a Tuesday morning session of the WMU Convention in Jackson last week at Parkway Church.

"When we were choosing the writer, we wanted to find someone who was using her spiritual gifts," Miss Whitlow said. Mrs. Kelly is a former missionary to Israel and a former vice-president of William Carey College in Hattiesburg. She is married to Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention.

Miss Whitlow said, "Someone asked me how you discover spiritual gifts. I wanted to tell her to read this book, for it answers that question."

THE GIFTED WOMAN I AM deals with the ways in which God equips women to carry out His work in His world today. It is published by Woman's Missionary Union, SBC, and is available through Baptist Book Stores beginning this month.

In preparation for writing the book, Mrs. Kelly talked with women from Mississippi to New England and from Hawaii to Israel. In the book she features six Mississippi women whom she considers "gifted." They are her mother-in-law, Lillian Kelly; Rene Sugg of Jackson; Sue Tatum and Beth Sigrest of Yazoo City; and Ollie Thomas and Dorothy P'Pool Ware of Hattiesburg.

"I enjoy having written a book," Mrs. Kelly told the women at WMU convention. "Writing a book is like having a baby. The travail and pain are soon all forgotten and well worth it." She was honor guest at an autograph party in the church parlor on Tuesday afternoon.

Tanner appoints two national committees of lay people

ATLANTA — Two new national committees of lay people have been appointed by the president of the Southern Baptist Home Mission Board in an effort to involve more lay people in home missions efforts.

Home Mission Board President William G. Tanner appointed Fred Roach, president of Centennial Homes in Dallas and Baptist layman, as chairman of both committees.

Roach, who also serves as president of Texas Baptist Men, Inc., will chair a four-member National Lay Advisory Committee to inform the Home Mission Board how to utilize the skills and talents of lay people in home missions more effectively.

Tanner also asked Roach to serve as chairman of another national lay committee, Friends of Evangelism, which will seek to coordinate lay participation in specific evangelism and missions projects.

"Friends of Evangelism will seek to establish working relationships with lay people across the nation and leaders involved in four major metropolitan areas," said Tanner.

He named four laymen as coordinators to head up the projects in New York, Detroit, Chicago and Los Angeles.

The coordinators will be: New York City — Norville Jones of St. Louis, Treasurer of Monsanto Chemical Corp.; Detroit — Owen Cooper of Yazoo City, Miss., retired president of Mississippi Chemical Corp.; Chicago — Bob Hudson, president of Servitor, Inc. in Ft. Lauderdale, Fla., also named to the Lay Advisory Committee; and Los Angeles — Col. John Fain, retired army officer from Atlanta.

"These are two different committees with distinct, separate roles, and we are announcing the appointment of both simultaneously in an effort to avoid confusion between the two," Tanner said.

The four-member National Lay Advisory Committee will give input to the Home Mission Board administration on ways lay people can more effectively use their skills and talents in home mission efforts, Tanner explained.

In appointing the advisory committee, Tanner said he was convinced involvement of the laity is the key to reaching the nation with the message of Christ. "There is no way we can win this nation with 100,000-plus paid staff members working for Baptist churches and agencies. We must have a bigger army than that," Tanner said.

"The Home Mission Board needs to listen to the laymen in our convention to get their ideas on how the laity can be more effectively involved in missions," Tanner said. "I think every SBC agency ought to have such a lay advisory committee."

In addition to Roach, the lay advisory committee includes: Dewey Presley, retired chairman of the board of First National Bank of Dallas; Hudson of Ft. Lauderdale; Pat Baughman of Hilton Head Island, S.C., an insurance executive.

At the same time, Tanner announced the appointment of a much larger committee of lay people called Friends of Evangelism.

Roach explained that each of the four city coordinators for Friends of Evangelism will head up a task force of about 15 laymen to seek to involve other laymen in specific projects in

these cities.

Each task force for each city will interface with laymen, pastors, associational and state leadership in that city in an effort to determine what laymen can do to get involved in specific projects, said Roach.

He added Friends of Evangelism will not be a fund raising organization, but rather will seek to match the resources, skills and talents of Baptist laymen with the evangelism needs in the cities.

"I see this as a gigantic project matching the fantastic needs of the cities with the limitless resources and talents of Baptist lay people," said Roach.

The city coordinators and laymen enlisted to help in each city will not seek to identify needs or devise strategies, but will work with local pastors, associational leaders and Home Mission Board program personnel who already know what the strategies are in meeting specific needs, Roach said.

Friends of Evangelism will work closely with C. B. Hogue, HMB vice president in charge of evangelism; Dale Cross, director of Metropolitan Evangelism Strategy; and Reid Hardin, director of the Evangelism Support Department, all three of the Home Mission Board Evangelism Section.

The National Lay Advisory Committee will relate directly to Tanner and the Home Mission Board administration.

"Largest evangelical gathering in the history of Mexico"

VILLAHERMOSA, Mexico (BP) — In sharp contrast to his Mexico City crusade, evangelist Billy Graham's meetings in Villahermosa, Mexico, received support from all areas.

The five services held March 13-15 "were probably the largest gatherings of evangelicals in one place in the history of Mexico," said Southern Baptist representative Harvey Walworth.

Approximately 35,000 squeezed into the 12,000-seat baseball stadium each of the last two nights. Additional bleachers in the outfield still left many standing. Total attendance was approximately 110,000.

The Mexico City crusade, held earlier in the month, was fraught with confusion about meeting place and time, stemming from Mexico's constitutional law regarding separation of church and state. But more than 3,500

people made professions of faith and approximately 3,000 others indicated a desire to know more about Christianity.

A total of 10,899 made inquiries during the Villahermosa crusade, with 7,597 of these making decisions to accept Christ as their Savior.

All services were broadcast live on radio and three were videotaped and telecast a day later, Walworth said.

"The broadcast represented a sharp departure from the government's nationwide bans on religious radio and television programs announced last July," said David Daniell, Baptist media consultant in Mexico.

Recordings of the services in Mexico City and Villahermosa will be broadcast later on 33 shortwave stations in Latin America.

San Diego (EP) — Luis Palau has accepted an invitation to hold a crusade in the San Diego Sports Arena, August 23-30, 1981, his first major U.S. English crusade. Evangelist Palau told a news conference in San Diego that his team had been invited to hold the crusade by forty-five key evangelical leaders.

Costa Ricans break ties with SBC missionaries

(Continued from page 1)

fresh look and find ways we may have been out of perspective and try to shape up and do a better job."

Despite the current problems, evangelistic work in the country continues to bring encouraging response, Kammerdiener said. About 3,600 professions of faith were reported in a February crusade by the Ben Mieth organization of Texas, with churches on both sides of the dispute taking part. Many missionaries were involved in the crusade.

"There's no question about the responsiveness of the Costa Rican people to the gospel," Kammerdiener said.

Roots of the problems go deep into the 37-year history of Southern Baptist work in Costa Rica, but the crisis point came last year when the executive committee of the convention requested that the local association of Baptist missionaries send home one of its missionary couples.

The mission refused. It said there was no moral, doctrinal or financial reason for the couple to be sent home.

"He (the husband) was simply not a person they wanted around," Kammerdiener said.

The mission took the position that the convention has full autonomy to name anyone or not to name anyone to its committees or boards, and that it even has the privilege of accepting or rejecting anyone as a messenger to its meetings.

But these are separate issues from approving personnel of the mission, which the mission regards as its own responsibility.

The convention executive committee said it could not talk further with Southern Baptists until the couple was sent home. Later the Southern Baptist mission decided to withhold all financial support from the convention.

Although the convention sought and finally obtained \$15,000 support from the American Baptist Churches in the U.S.A., many Costa Rican churches that were opposed to the convention's

stand began to drop out of the convention. By the time the convention held its annual meeting late in December, there was no one left to oppose the motion to cut off relationship with the mission and the board.

The churches that have withdrawn from the convention now are seeking to form their own association.

The complex situation in Costa Rica is not one in which all the blame can be laid on either side, Kammerdiener believes. "We have made our share of mistakes," he said. "One of the major mistakes may have been in building the work with excessive involvement of foreign funds."

Southern Baptist-related work in Costa Rica dates back to 1944, when a home Bible study group approached a Home Mission Board representative in neighboring Panama, at that time under the home board because of U.S. interests in the Canal Zone. In response to this plea, the home board sent a couple to San Jose. The Foreign Mission Board began administering the work in 1949.

Through the years, it was possible to reduce subsidies to the point where all the churches are now self-supporting. But until last year the board was still providing heavy financial support to convention-sponsored programs.

The foreign board now has 15 career missionaries assigned to Costa Rica, and at any one time may have an additional 30 to 40 missionaries studying at the interdenominational language school there. A majority of evangelical missionaries who work in Latin America come to the San Jose school for a year of language study before going on to their assignments.

The area director is concerned that during this period of disrupted relationships the Southern Baptist mission make every effort to bring Costa Ricans into the decision-making process.

The mission recently took action encouraging that Costa Rican Baptists be invited to serve on committees related to the various programs of its

work. The church development program, for example, has already invited Costa Ricans to take part with a full voice and vote, Kammerdiener reported.

"We must," he said, "create a relationship based on the dignity and worth of local church members as they come to see themselves as full children of God with the same status and the same access to the spiritual resources we have."

Singing Men will retreat to Holmes State Park

Holmes State Park will be the site for the Mississippi Singing Churchmen's annual Spring Retreat, beginning at noon luncheon on April 9 and continuing thru lunch April 10.

Milburn Price, formerly of Furman University and presently the Dean of Music at Southern Theological Seminary, will be guest clinician and conductor.

Central Hills slates three work days

Work days have been scheduled at Central Hills Baptist Retreat, Kosciusko, for three Saturdays in April, according to Dan West, retreat manager, for volunteer groups of men and boys who are interested in helping.

The work Saturdays are April 4, April 11, and April 18. Any groups available and wanting to work, West said, should call him at 289-9730, so that he can coordinate and schedule the workers for the various tasks needed to be done. Some grass cutting, landscape work, carpentry, and other jobs need to be done. Persons who wish to call West may get descriptions of types of work needs from him, as well as a scheduled work time.

Washington (BP) — In a 6-3 decision the U.S. Supreme Court upheld a Utah statute requiring physicians to "notify" the parents or guardian of a minor before performing an abortion. The court ruled on the constitutionality of the parental notice requirement only in the cases involving immature and dependent minors.



Pastoral care for the ill seminar held

Participants in the 21st annual seminar on pastoral care for the ill, held at Mississippi Baptist Medical Center, include, from left to right, Gordon Shambarger, chaplain at MBMC; William C. McQuinn, chief of staff at Riverside Hospital in Jackson; H. Dale Wright, director of pastoral care at Baptist Memorial Hospital in Kansas City, Mo.; and J. Clark Hensley, executive director, Christian Action Commission, Mississippi Baptist Convention. The theme of this year's seminar was "Diagnosis and Ministry to Ministers/Staff Burn-out." The seminar is sponsored each year by the Pastoral Department at MBMC and the Christian Action Co.

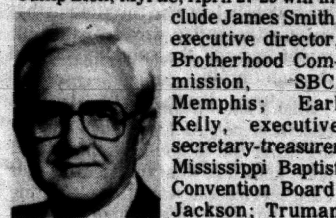
Mississippi Baptist Activities

- Apr. 7 Preschool Seminar; FBC, Clinton; 4-9 p.m. (SS)
- Apr. 9 Preschool Seminar; FBC, Hattiesburg; 4-9 p.m. (SS)
- Apr. 10 Youth Leadership Conclave; FBC, Jackson; 6:30-10 p.m. (SS)
- Apr. 10-11 Mississippi Baptist Church Music Conference; Holmes County State Park; 1:30 p.m., 10th Noon, 11th (CM)
- Apr. 10-12 BSU Leadership Training Conference; Gulfshore Assembly, Pass Christian; 7 p.m., 10th-10:30 a.m. 12th (SW)
- Apr. 11 Area BYW Retreat; FBC, Grenada; 10 a.m.-4 p.m. (WMU)



Pastors, wives to meet at Camp Zion

Program personnel for the Pastors/Wives Retreat, to be held at Camp Zion, Myrtle, April 27-29 will include James Smith, executive director, Brotherhood Commission, SBC, Memphis; Earl Kelly, executive secretary-treasurer, Mississippi Baptist Convention Board, Jackson; Truman



Smith, Brown, consultant, pastoral section, Church Administration department, Baptist Sunday School Board, Nashville; Henry Webb, consultant, pastoral section, Church Administration department, Baptist Sunday School Board, Nashville; Mack Jones, pastor, First Church, Ellisville; Marjorie Kelly, writer and certified trainer of ministers' wives, Jackson; Roy Collum, director, Evangelism Department, Mississippi Baptist Convention Board, Jackson; G. E. Jolley, director of missions, Panola Association, Batesville; Dan Hall, director of Church Music department, Mississippi Baptist Convention Board, Jackson; Dot Pray, the keyboard specialist, Church Music, Mississippi Baptist Convention Board, Jackson; Irene Martin, music evangelist, Forest; Percy Ray, pastor, Myrtle Church; and Leon Emery, director, Church Administration - Pastoral Ministries department, Mississippi Baptist Convention Board, Jackson.

The retreat will begin at 1 p.m. on April 27 and conclude at noon on April 29. Registration fee of \$15 per person or \$25 per couple should be sent to Leon Emery, Box 530, Jackson, MS 39205.

Grenada . . .

(Continued from page 1)

Grenada, he said, and "there has been a decline in tourism and, consequently, a decline in the economy. Some Americans are feeling the strain and are not feeling as welcome as before." But he said he was "not aware of any overt movement" to force Americans to leave.

Many people are nervous, he said, about the large contingent of Cuban advisors and the construction of an airfield many islanders feel is too large for civilian needs.

Southern Baptist work on the island is doing very well, Kammerdiener affirmed, although missionary dentist Carter Davis recently was told Cuban officials had the needs in an area where he has been working.

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The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

In South America . . .

United to spread the gospel

On the final Sunday morning of the Mississippi Baptist task force in Argentina the Argentine Baptists all over the auditorium in one of the churches in Cordoba grasped hands to make a human chain and sang of uniting spirits in love and then taking that love to the entire world so that all might know of the salvation offered through Christ.

I don't know if the song was for our benefit or not. As I was unable to understand the announcement of it, I don't know but what that church ends each service that way. It was a fitting close, however, to a memorable trip. Though I could not join in the song sung in Spanish, I joined hands with those beside me to be a part of the chain because I knew I was participating in a significant occasion.

Actually, I was not supposed to have been there; but for two weeks, circumstances over which I had no control placed me in situations that made the trip much more meaningful for me. This was one of them. Earl Kelly, executive secretary-treasurer, was the speaker at that church; and he and Mrs. Kelly were the only Mississippians scheduled to be there for the final service. Jason Carlisle, the coordinator for the four-year effort of partnership in missions with three South American countries, and I had gone to another church for the service. But we arrived early, and the pastor

there said let's go ahead with the service. I told the group gathered there, through the interpretation provided by Jason, who Mississippi Baptists are and why we had gone to South America. Jason preached in Spanish, thus shortening his sermon since no interpreter was necessary, so we were through early and arrived at the other church in time to hear the message and participate in the closing. It was a beautiful occasion. It climaxed a beautiful trip.

If we have the idea that we will go down and do for the Baptists in Paraguay, Uruguay, and Argentina what they cannot do for themselves, we will need to rethink our motives. The Baptists there are highly dedicated, highly motivated, and highly organized. They know what they need to do, they know how to do it, and they are getting it done.

Our missionaries have accomplished outstanding things in these three countries. They began the work and continue to begin work in new areas. The nationals, however, are completely capable of carrying on when they take over the responsibilities.

Dr. Kelly continued to repeat over and over as we met with groups of missionaries and with nationals: "We are not here to create needs. We are here to find if there is anything you feel we can help you to do."

Thus we will wait until we hear from

the Foreign Mission Board with requests that have come from South America. The channel is to move from the church to the national convention to the Southern Baptist mission organization in the country to the Foreign Mission Board to the Mississippi Baptist Convention Board.

There will be requests. The national Baptists at every location were anxious to have Mississippians to come down and work beside them as they go about witnessing in their areas. In some places the witnessing will be the major activity. They are interested in evangelism. In many places there are desperate needs for aid in building. This is particularly true in the Caucete area near San Juan where an earthquake leveled homes and church buildings in 1977. They are not rebuilt yet. There are building needs in a small city named Punta Alta near Bahia Blanca. There is a naval base at Punta Alta, and the church is filled with women for the most part. The men are gone a great deal of the time. There is no money to pay for desperately needed building repairs.

A church in Bahia Blanca is remodeling to get more education space. Almost every church in the Mendoza association is in a building program, and the members are doing the building when they have time. They need help.

The church at Adrogué, a suburb of Buenos Aires, is seeking to build a

multi-purpose building. They will meet in the building for worship services on Sundays and use it for recreation during the week. The church at Burzaco, another Buenos Aires suburb, is hoping to get a new building started soon.

The New Dawn Church in Montevideo, Uruguay, is in the midst of converting a former shoe factory into what will be a lovely church building and grounds. A church in Asuncion, Paraguay, is in the midst of a building program, and the Baptist camp needs repair work.

The needs are many. Time will be needed for a compilation of needs and assignment of tasks.

The Baptists of Paraguay, Uruguay, and Argentina are lovely people. They are warm and hospitable. We will be having a great deal more to say about them during the weeks ahead. It is a thrill to be in their presence. They are a decided minority in each of the three countries. They are moving ahead, however, without the slightest thought of being intimidated by their small numbers in relation to those about them.

They know now that we are aware of their efforts and that we care about them. We must not falter at the point of helping when the needs are determined. We must be there when we are beckoned.

The dividends on earth and in eternity will not be measurable.—DTM



Parkway was the place

A good place to be last week was at Parkway Church, Jackson, during the WMU convention. It was the first time I'd been in that beautiful new sanctuary. Its octagonal shape is interesting; the red carpet adds a pleasing touch of color. I like the semi-circular seating arrangement, as it seems to bring the worshippers closer together. The acoustics are good.

Jehu Brabham, administrator, and Mrs. Cohen Robertson, WMU director, both brought words of welcome from Parkway Church to an auditorium full of women. Brabham said, "We have one mission at Parkway and that is to serve Christ and to help win the world to Him."

Marjean Patterson, who had just returned from a mission trip to South America, delivered greetings from Baptist women in Argentina, Paraguay, and Uruguay. Later, in another session, a huge box was delivered to Marjean as a gift marking her 10th year as state WMU director. (She was consultant in the WMU department 14 years before she became director.) She opened the box to find it empty — except for a note saying the contents of the box, a stereo and tape player, had been installed in her office and "Here is a \$150 check to buy records and tapes."

I've been going to WMU conventions myself for maybe 20 years, and every year I say to Marjean, "This one was the best yet!" Really, I don't know of another meeting where I could sit through seven or eight hours of speeches in one day and not once be bored.

The weather stayed bright and sunny all three days, though a big cool. Marsha Herrod added the freshness of youth to the convention climate. A tenth grader from Naperville, she is a member of the National Acteens Panel. She said, "Mission Action has meant most to me in Acteens, because I like to help other people. I like being with the people in the nursing home where I am a volunteer Candystriper. I like to see them smile when I say, 'Here, and here.' As for her future, she said, 'I'm open to go wherever the Lord leads.'"

At the Tuesday luncheon, I enjoyed meeting Mrs. R. A. Clinton of Hattiesburg. The food was good: chicken and rice, broccoli, hot spiced fruit, chocolate pudding, and home baked rolls.

One joy of WMU conventions is seeing missionaries, and friends from all around the state, like Jackie Verell and Mechling Koenig and all the Board members. And then there was dear Mrs. Lorene Goodson of Calhoun City standing out front on Wednesday morning, waiting for me with a package in her hands. She'd made me a bright striped apron, of many colors like Joseph's coat, and four nice potholders. Thanks, friend!

Miss Edwina Robinson had set up her American Bible Society display as usual. Among the books Baptist Book Store had on display I found THE GIFTED WOMAN I AM by Marjorie Rowden Kelly, and bought it from Mrs. Lockhart.

I thought that Graham Smith and the BSU Choir from MC did a terrific job with the missions musical. The costumes and lighting were especially good. Kevin Peacock was tops as Paul, and I tried to take his picture. But it was hard to focus on a target that was constantly moving. Just as I finally got set to snap, the lights were lowered for the next scene.

Dot Pray's preludes on the organ were all outstanding. John and Kathy McNair, in leading the music, lifted it to the level of the sublime. Tuesday night when they spoke, they told the story of how they came to be stationed as missionaries in Spain (see article on p. 2). I kept thinking, "How can a couple, both so good-looking, be so talented and dedicated, too?" And I felt that the convention theme really did fit them: "And He gave them gifts."

James Fancher in one of his excellent Bible studies concerning the use of spiritual gifts told a joke that stuck with me: "A man said to his girl friend, 'I wish I were an octopus so I could love you with all eight arms!' and she retorted, 'You ain't doing the best you can with what you got!'" Enough said?

Next year the place will be First Church, Columbus.

Guest opinion . . .

Remember Cooperative Program Day: Apr. 12

By Guy Henderson

It was in print in a church bulletin — "This is the day we remember the Cooperative Program." It's true, you may talk about it more on that day, but your church remembers the Cooperative Program every Sunday and some in between.

The Cooperative Program is mission tries. You and your fellow members

make this possible through your offerings each week. These ministries reach from your church to all 50 states plus 95 foreign countries. It is an expanded ministry of your church.

We have some catchy words strung together.

"Witness to the World through my Church." "Baptist Mission Thrust."

"Bold Giving — Bold Going — Bold Growing"

This is calculated to help you remember and thus be inspired to grow, go, and give. Most assuredly it's not to be remembered just once a year but every week and prayerfully every day. Perhaps Cooperative Program Day is a reminder to say "thank you."

Thank you, Lord, for the privilege of growing, going, and giving in your name. Small wonder the Psalmist said, "At thy right hand there are pleasures for evermore" (Psalm 16:11).

Guy Henderson is Cooperative Program consultant for the Department of Stewardship and Cooperative Program Promotion of the Mississippi Baptist Convention Board.

Faith seeking understanding . . .

Fundamentals of the Christian life

By Frank Staggs

Our subject is too broad for comprehensive treatment. It will be reduced to three basic limits: the Christian life as faith, the Christian life as hope, and the Christian life as love. These three are present and abiding dimensions of the Christian life (1 Cor. 13:13).

The Christian Life as Faith
In lesson one of this series, it was suggested that faith is personal. Only a person has faith. It may be contagious, but one person cannot catch it and have it for another, any more than one can have measles for another. Faith cannot be by proxy. It must be awakened in each individual.

Faith is trust. It is basically an attitude or disposition. Faith includes belief, but more. Faith is one's openness to God, to receive what he offers and to yield what he demands. It is openness of mind and heart to God, to God's people, to truth, and to light.

Hebrews eleven is one of the great chapters on the meaning of faith. The writer calls it the substance of what we hope for, the proof of things not seen.

(11:1). He does not mean that faith is mere wishful thinking or that it is blind. He means that faith goes beyond sight, making real that which God gives us as hope. Faith is a form of sight by which men like Abraham, Moses, Gideon, and Samuel lived, walked, worked, endured, and conquered.

Jesus set forth the proper relationship between faith and sight in saying to Martha, "Did I not say to you that if you have faith you will see the Son of God?" There is no instant truth in this demand for evidence or validation for faith, for "blind faith" would be obscurantism or dogmatism. But the words of Jesus suggest this: "You will see it when you believe it." Faith is basic in all knowledge, in the scientific laboratory and in the knowledge of God. Without faith no meaningful life is open to us.

The epistle of James insists that genuine faith in God will prove itself in the life lived. If we trust God we will obey Him. Since many of His commands have to do with our attitudes and conduct toward one another, it follows that our feeling toward and treatment of one another show whether our faith is genuine or phony (See James 2:14-26:5:1-6). James is not saying that we are saved by our good works but that genuine faith will produce good works. To Him faith and its fruits or works are inseparable.

The Christian Life as Hope

It has been said that "hope springs eternal in the human breast." It also dies there. Most of the world's hopes

are disappointed. One need not live by these hopes that mock. The hope which abides is that which is from God. We dare not confuse the world's hopes with Christian hope.

The great "secret" which God makes known to us is this, "Christ in you, the hope of glory" (Col. 1:27). Glory refers to God. The hope of glory is God's hope for the world. Christ is not the hope of the world; He is God's hope offered to the world. This is not a hope which arose out of the world but the true hope which has come into the world.

Our true hope, all we have and all we need, is this, "Christ in you." The Greek pronoun for "you" is plural: "Christ in you all, the hope of glory." The only hope for the healing and restoring of individual persons and for overcoming the estrangements and hostilities of this broken, human race is "Christ in you all." Through one's faith Christ enters an individual, and in reconciling that one to Himself, He reconciles him to each other. He makes us one with Himself and with one another. This is God's hope for the world.

The Christian Life as Love

The Bible leaves no doubt about the primacy of love. God is love (1 John 4:8) and love is of God. God is more than love, but He is that. The whole law is summed up in the command that one with his whole being love God, his neighbor, and himself (Mark 12:28-31). It is because God loves us that He comes to save us (John 3:16). God's

own love present in a human life is the highest mark of that life.

No English word adequately translates the Greek word *agape*. "Charity," as in the King James Version, is too narrow a term. On the other hand, "love" has been so abused that it is applied to everything and has lost its depth. One "loves" chocolate pie, a new hat, or a movie idol. Hollywood movies depict selfish and morally bankrupt people chasing one another, one another, swapping one another, and abandoning one another in an orgy which they call "love." What the world calls love has nothing in common with what the New Testament calls *agape*.

Love (*agape*) in the New Testament means something deeper than feeling, although it includes feeling. It designates an attitude or disposition. It is the disposition in one to relate himself to another for that one's good, whatever the cost to the one who loves. God's love (*agape*) contrasts with the world's love (*eros*). The world's love is selfish. It seeks to acquire, possess, and use that which it thinks to be good, beautiful, or valuable. Basically it is desire. It may turn to the sordid as lust, or it may look upward to God, but in a selfish way. God's love is self-sacrificing, self-giving, creative, concerned for the good of the beloved. The world's love is attracted by what it thinks to be good, beautiful, or valuable. God's love seeks to bring about what is good and beautiful. God is love and He calls the Christian into a life of love.

THE INDIAN AWAKENING IN LATIN AMERICA edited by Yves Materne (Friendship Press, paper, \$5.95, 127 pp.) Documents and interviews set forth the predicament, aspirations and demands of Indian communities throughout Latin America.

The editor says that "Latin America's Indians are challenging the economic exploitation and cultural and political oppression that have for too long been their lot." The book is a collection of statements representing Indians of various Latin American countries, expressing claims to their rights to their land and culture and history. Chapters are given to Bolivia, Venezuela, Colombia, Mexico, Paraguay, Panama, and Brazil.

WHERE IN THE WORLD IS JESUS CHRIST? by John F. Havlik (Broadman, paper, 163 pp., \$3.95) This book can be used by small study groups in the church to help equip the members for mission and ministry. The writer challenges Christians to respond to God's call "by loving God with a radical love that issues in radical obedience." He challenges them to turn nominal discipleship into "Christ's Tigers." He says that Christians are to be the church, the servant of Christ in the world — and that "God is on the side of the church that goes to human need in Christ's name with the reconciling, healing gospel." Havlik is director, Office of Evangelism Education and Writing, Section of Evangelism, Home Mission Board.

Letters To The Editor

Concern over liquor

Editor:

I don't know how to go about this, but there is something in our town that really worries me. In just about every grocery store there are just stacks and stacks of beer to be sold. We, or they, (I sure am not for it) have seven liquor stores listed in the telephone book in the yellow pages. The young people are using it as well as the older. Besides that, many young people are on dope; and all this is ruining their lives and the lives of those who care for and love them.

I have been praying for a long time now that our city would be cleaned up without beer and whiskey and dope. It seems like the more beer that is given out on trying to keep places open for ladies and young people. Where whis-

key is flowing like it does here there are many more arrests. I've noticed in the paper there are many arrested for drunken driving, etc.

Of course that gives more people to go to the treatment centers. I believe, they get people on dope — maybe not meaning to; but a lot of that medicine is wrong for people.

Winnie Franklin
Oxford

I agree, and I feel that men need decent places also.—Editor

No Liquor Ads

Editor:

Another attempt is being made by the sellers through the courts to force whiskey advertising on the

people of our state. This is another blatant effort to destroy the rights of states and people.

It is no secret that most whiskey is sold to drunkards. This is one of the few industries which kills off its own best customers. A reformed alcoholic may be persuaded by ads to go back and kill himself with whiskey. Everyone knows that advertising sells more. There is no excuse for making the false statement in court that advertising will not sell any more whiskey; why do they want to do it? Many people are not overburdened with intelligence when sober. Why take away some of this? Do our leaders not know that God through Habakkuk cursed those who get others to drink alcohol?

Those who write seem to know little Mississippi history. The law against

whiskey advertising is no new development. It was first passed in 1915 and was backed by Senators Williams and Vardaman, Governor Bilbo, future governors Russell, Whitfield, Conner, Bailey, all conservatives in today's use of the word. My "Progressive Mississippi," the authority on the period, tells how it passed. Most papers in the state refused such ads then, as did many outside. It passed easily. Mississippi has been a better state for not having been poisoned by these ads. There is no constitutional right to mislead people into taking poison.

Charles G. Hamilton
Aberdeen, Miss.

Prayer for missionaries

Editor:

We have become excited as we have

just begun to receive issues of the Baptist Record. The December 11, 1980, issue has just arrived. The first item under Worldbeat was a request to pray for good health for missionaries and that God would give the strength needed to resist or recover rapidly from various diseases. All three of us had been continually sick with stomach upsets from March 1980 until mid-December. From that time (in mid-December) onwards, we all immediately regained our health. Praise be to God who hears and answers prayer. Thank you, Mississippi Baptists, for your faithful praying.
Joan, Dick, and Martin Fox
383 Upper Palace Orchards
Bangalore 560080 India
Dick Fox is a physician. The Foxes, a Mississippi couple, were appointed in 1979.

The Baptist Record
(ISSN 0005-3773)
515 Mississippi Street
Box 599
Jackson, Miss. 39201

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Official Journal of
The Mississippi Baptist Convention

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Subscriptions: \$4 a year payable in advance. Published weekly except twice a year in January and February.

Second Class Postage paid at Jackson, Miss.

The Baptist Record is a member of the Southern Baptist Press Association.

Task force returns from South America

(Continued from page 1)

homes in Cauce. This reconstruction is under way at the present time. Five people in addition to Kelly left Jackson on March 7 to make the trip. They were Mrs. Kelly; Marjean Patterson, executive secretary of the Woman's Missionary Union for Mississippi; Paul Harrell, state Brotherhood director; Don McGregor, editor of the Baptist Record; and Jason Carlisle, furloughing missionary to

Uruguay who is serving as Mississippi coordinator for the partnership arrangement. Carlisle, who grew up in Uruguay as the son of missionaries to that country, served as interpreter for the group. James Cecil, Foreign Mission Board coordinator for volunteer work, joined the group in Paraguay. Mississippi Baptist Convention President Brooks Wester and Convention Board President James Yates preached in their churches on Sunday and joined the group in Montevideo on Tuesday.



A pastor in Cordoba, Argentina, left, visits with Missionary Bill Malone, center, of Texas, and Paul Harrell, Brotherhood director for Mississippi Baptists.



Jason Carlisle, missionary to Uruguay who is coordinating the partnership in missions endeavor with the three South American nations during his furlough, plays a recorded testimony on a cardboard record player during a meeting with missionaries and nationals in Montevideo. Mrs. Carlisle is from Jackson.



Missionaries in Paraguay provided a picnic in Asuncion for the Mississippi travelers at the first stop for the task force in South America. Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board, addresses the group. To his left stands James Cecil, volunteer missions coordinator for the Foreign Mission Board.



Diana Gonzalez of Bahia Blanca, Argentina, chats with Marjean Patterson, executive secretary of the Mississippi Baptist Woman's Missionary Union, in the airport at Bahia Blanca. The 22-year-old Miss Gonzalez speaks five languages and is planning to continue her studies in languages for four years in Germany.

Mantee pastor preaches in Philippines Crusade

Ninety-three pastors and musicians from across the Southern Baptist Convention recently participated in the New Life Crusade in the Philippines, Feb. 15-Mar. 1.



Of this number, the state of Mississippi had one participant, Paul Thibodeaux, pastor of the Mantee Baptist Church. The 93 ministers were invited by the Foreign Mission Board to go to the southern island of Mindanao for the two-week crusade.

While most participants were in establishment local churches, Thibodeaux preached in "preaching points" where Missionary Gerald Davis is attempting to start new churches.

In three of these areas, this was the first time the gospel had ever been proclaimed.

In one barrio, Cabu-anon, an 80-year-old woman accepted Christ as personal Savior and Lord. After her public profession she said, "This first time anyone ever tell me about Jesus!"

There were 223 public professions of faith in the areas where Thibodeaux preached. It seems evident that three new churches will be started in these areas alone.

While final figures are not in, as of the last night of the crusade, Mar. 1, there had been some 14,000 public professions of faith reported during these two weeks.

Final figures and a detailed report should be forthcoming in The Commission, magazine of the Foreign Mission Board.

Missionaries and Filipino pastors will continue the crusade through April for those places which U.S. participants did not reach. Slack projects 1,800 additional professions of faith by the end of April.



Paul Thibodeaux with interpreter, Eddy Pegalan, preaching in the mountain country of Symirap, on the island of Mindanao, Philippines.



Weary travelers Brooks Wester of Hattiesburg and James E. Yates of Yazoo City joined the task force in Montevideo. Missionary Paul Roaten of Tupelo sits at right.



Earl Kelly, left, executive secretary-treasurer for the Mississippi Baptist Convention Board, chats with Dionicio Ortiz, center, pastor of First Baptist Church, Asuncion, Paraguay, and Rafael Altamirano, executive secretary of the Paraguay Baptist Convention. Ortiz has a doctor of theology degree from Southwestern Seminary at Fort Worth and is fluent in both English and Spanish. His wife is a native of Arkansas.



Missionary Jimmy Spann of Texas visits with students of the seminary in Montevideo before the beginning of classes one morning. Spann is mission chairman in Uruguay.

Baptists play host during Pope's visit

By Jim Newton

ANCHORAGE, Alaska (BP) — First Baptist Church played host to the entourage of Pope John Paul II during the pontiff's three-hour visit to Alaska.

The church, a block and a half from the public park in which the pope celebrated mass, was both media center for some 300 reporters, photographers and television technicians, and a robing area for more than 100 bishops, priests, sisters and deacons.

The pope, however, never used the facilities because a mobile home had been provided for him at the park.

First Baptist Church became involved when the archbishop of Alaska, Francis Hurley, asked pastor Harold

Hime for permission to use the church facilities as a staging area during the pope's visit.

"The response of our church members has been fantastic," said Hime, who has been pastor about a year after previously serving as Christian social ministries consultant for the Alaska Baptist Convention and the Southern Baptist Home Mission Board.

Response from the Catholic community and her residents of Anchorage was just as favorable, added Hime.

Hime added that several priests and archbishops participating in the mass expressed amazement that a Baptist church offered use of its facilities.

Hime noted a reporter for Vatican Radio told him their research indicated it was the first time a Protestant church facility had been used for service for a papal mass.

Mrs. Hudgins has heart attack

Mrs. W. Douglas Hudgins of Jackson, wife of the retired executive secretary of the Mississippi Baptist Convention Board, last week suffered a heart attack and a stroke. At press time on Tuesday, March 31, her condition was steadily improving and she was receiving intensive care to a room at Mississippi Baptist Medical Center.

Thursday, April 2, 1981

BAPTIST RECORD PAGE 5

For Jason Carlisle

Uruguay was like coming home . . .

By Wally Poor

Uruguay Baptist Mission

MONTEVIDEO, Uruguay — As the plane carrying them to their final destination crossed the broad Platte River between Argentina and Uruguay in 1977, the young missionary couple had differing emotions.

For Jason Carlisle it was like coming home. He had lived in Montevideo since he was two years of age save for the time he went with his parents, Southern Baptist missionaries Robert and Ruth Carlisle, on furloughs to the United States. (The elder Carlises retired in 1968.)

But for Jason's wife, Susan, Uruguay was only a place she had heard her husband and his family extol. Unlike Jason, she did not have the advantage of m.k.'s (missionary kids) in growing up with bilingualism and biculturally oriented.

While she studied Spanish for a year at the Language Institute in San Jose, Costa Rica, Jason taught in the Baptist Theological Institute there.

The Carlises' arrival in Montevideo made history. He was the first m.k. ever to have returned to Uruguay as a career missionary. He had left the country nine years before. When he arrived in the States, Spanish was so ingrained (perhaps along with the Louisiana style English of his parents) he had difficulty in understanding a New York air line clerk's instructions about where to catch his connecting flight.

"Talk about frustrating. Here I was in the States, and I couldn't understand the language," he says.

Perhaps his momentary culture shock helped Carlisle sympathize with his wife when they arrived back in Uruguay.

"He was very patient with me," says Susan. Besides that, she adds, he was a walking dictionary. However, Susan found that being married to someone who spoke Spanish (the language of Uruguay) as a native tongue to have its drawbacks. It was difficult not to rely on Jason's Spanish instead of doing things for herself, she says.

The Carlises also made history in another way. They were the first missionaries to arrive with a waterbed. "Definitely on the other side of the generation gap," observed one of their older colleagues.

As a matter of fact, the Carlises' arrival did require a bit of adjustment on the part of some of the older missionaries who remembered Jason as the youngest, and often most mischievous, of the elder Carlises' eight children.

For his part, Jason says he did not feel he was being treated as a youngster by the missionaries who had been in the country when he was growing up. But he did have to learn to call some of his "uncles" (all m.k.'s call the other missionaries "uncle" and "aunt") by their firstnames.

Although Jason grew up in Montevideo, Uruguay's capital and home to between one-third and one-half of its residents, the Carlises were determined to go to the interior i.e. some place outside Montevideo.

"Everything in Uruguay is so Montevideo centered and there is so much to do and so few workers," says Carlisle.

The young couple settled in Florida, a city of some 20,000 persons and capital of one of the country's 19 departments, roughly equivalent to a U.S. state.

The work there had been started by Missionary Paul E. Roaten of Mississippi, who had later become business manager of the Uruguay Baptist Mission (organization of Southern Baptist missionaries in the country).

The Carlises arrived in Florida (pronounced flow REE thak in Uruguay) to face their first crisis. The young man in charge of the work had been found to have had premarital sex relations with a girl in the church. She was pregnant. In spite of this, some in the church hesitated to take disciplinary action against the couple. Carlisle had to lead in the matter. By the time the worker was expelled, the church was divided and attendance low. It was practically like starting the work from scratch.

There is more for a new missionary to learn than simply the language. Social customs can be very different.

"Jason fitted in immediately, which made me feel more an outsider. There were times I felt very lonely," says Susan. Even as they prepared to leave on their first furlough in November of 1980, Susan still felt she was regarded as an outsider.

"People would say, 'Of course, he talks like an outsider' and even looks like one, but she's obviously a foreigner."

However, there was one person who understood very well what Susan faced, her mother-in-law, Ruth Carlisle, now retired in Zachary, La. (Jason's father died in 1978).

"She could advise me much more on what I needed to take than Jason. He just took things for granted as a kid and had not really thought about what missionaries need to take to the field. But his mother understood what I was going through and why I was going," says Susan.

Their first term was a busy one for the Carlises. Not only was Jason pas-

tor of the work in Florida but in constant demand as an evangelist. In addition he was zone missionary for two departments of the country, charged with seeking new places for starting work.

The next church north, the Bull Pass Baptist Church, was without a pastor, and Carlisle went there as often as possible. Another crisis arose when the promising young (25) lay leader of the Bull Pass church died unexpectedly during surgery. Fortunately, before they left on furlough, the Carlises could have the satisfaction of seeing the church call a third-year seminary student as pastor.

Susan commuted the 60 miles (one way) to Montevideo once a week to teach piano to seminary students.

Both served on various boards of the Uruguay Baptist Convention and the Mission.

In the meanwhile, the Carlises slowly rebuilt the shattered work in Florida. They led the mission point to obtain a loan from the Convention to buy a big but ancient hotel as a church building. As money and time allow, they are remodeling it.

Before their first term ended, the Carlises saw the young man who had split the church publicly repent and seek reinstatement.

Perhaps only as they got ready to leave on furlough did the Carlises realize the depth of penetration they had made into the fabric of life in the city of Florida.

An hour or so before they were to leave for Montevideo, Jason noticed groups of people forming around at neighbors' houses.

"I didn't think much about it since it was evening and people often get out and stroll at that hour," says Jason.

As they loaded their Volkswagen station wagon, the block in front of the Carlisle house was suddenly filled with people.

"We said goodbye to people for 15 or 20 minutes before we could even move the car," said Jason. "Most of the people were not those who come to the church, but they had taken the trouble to come to say goodbye. There were some I didn't even know."

Will the Carlises return to Florida after a year's furlough in Jackson, Miss. (where Susan was born)? "Of course, I'm as committed to that (going to the interior) as I was when we first arrived," says Carlisle.

With 60 cities and towns with a population of 5,000 or more with no Baptist church in the Missouri sized country, commitment by field missionaries like the Carlises is urgently needed if each of the 3 million Uruguayans is to have the opportunity to be confronted with the Gospel.

Jason Carlisle is serving as Mississippi coordinator while on furlough for the partnership in missions program with Paraguay, Uruguay, and Argentina. The couple lives in the missionary home of the Van-Winkle Baptist Church in Jackson.

Rankin County pastor dies

John R. Eubanks, 77 of Pearl, died March 21. He retired as pastor of Liberty Baptist Church, Flowood.

A graduate of Mississippi College and New Orleans Seminary, Eubanks had also been pastor of North Columbia Baptist Church, Columbia for 13 years and of Second Baptist Church, Greenville.

He served as interim pastor of Cross Roads Baptist Church, Pelahatchie and of Rock Hill Baptist Church, Rankin County.

He served for two years as a missionary in New Mexico working with the Indians for the Home Mission Board.

He is survived by his wife, Mary Warnock Eubanks; a son, John Eubanks, Jr., of Riverview, Fla.; four brothers, four sisters, and two grandchildren.

The funeral was at Eastside Baptist Church, Pearl, with burial at Floral Hill Memory Garden.

Castlewoods Church to be constituted

The Castlewoods Mission in Rankin County will be constituted into Castlewoods Baptist Church, April 5, during a service to begin at 2:30 p.m., according to an announcement by the mission pastor, Elton Moore.

The mission was begun in August 1978 under the auspices of the Rankin County Baptist Association and the Mississippi Baptist Convention. These organizations provided the five-acre site and the first mobile unit. The congregation has purchased an additional mobile unit, which is being used for education space.

J. C. Renfro, director of missions for Rankin County Baptists, and Emerson Tedder, m.e. for the Rankin Association, will be guest speakers.



Mt. Olive Church, Coila, in Carroll Association, has completed the remodeling of its auditorium, which was enlarged to seat 100 more people. Central heat and air and new carpet were installed.



A team of six Sunday School leaders from First Church, Long Beach, went to the Caribbean island of Antigua March 20-27 to train three churches for VBS. On April 12 the young adult choir from Long Beach will go to military bases in Alabama and Georgia for a series of concerts.

Faithview Church on March 8 held a church-wide fellowship celebrating the fifth anniversary of its pastor, Bobby Wedgeworth.

Forrest Avenue Church, Gulf Coast, has voted to build a new sanctuary and renovate the old for new Sunday School and office space.

First, Gulfport's young people went on mission tour to Baptist Mission centers of Houston, Texas, March 14-21. They shared Christ through choir presentations, handbell choirs, puppets, and testimonies.

Bond Church will show a film at 7 p.m. April 12. The name of the film is "Where Eagles Fly." The public is invited.

Leesburg Church, Rankin County, held a reception in honor of Mrs. Ora Bates as she was the recipient of a 25th year Sunday School pin for perfect attendance. Mrs. Bates has been a member of Leesburg since 1917 and has had many more years of perfect attendance but they were broken by illness. "Mrs. Bates was deserving of this reception in her honor. She has given her life to the Lord and His church," states Ricky E. Kennedy, pastor. Mrs. Bates received her pin from Sunday School director Odis Goodson.

Doty Springs Sunday School begins with 48

Doty Springs Baptist Church, Attala County, just organized a Sunday School with a beginning enrollment of 48 on March 22.

The church, organized in 1851, also held a dedication service on March 1, for its new facilities and renovations. Since last May, when the church began its project with no building fund or building committee, it built a fellowship hall, bricked the sanctuary and fellowship hall, dug a deep well, and installed new stained glass church doors.

The fellowship hall includes a full kitchen, two bathrooms, and room for the entire congregation to dine. Construction began in late September.

Joe K. Hill, pastor of the church since March, 1980, said the construction was completed without the church going into debt.

Now, one county resident has offered to build and install for free a steeple for the church.

The next project, according to Hill, is installation of new pews.

Doty Springs has a singing every fifth Sunday along with dinner on the grounds. Homecoming is the third day in May.

New Home Church will dedicate monument

New Home Church, Smith County, will hold a memorial service on April 5, to pay tribute to one of its pioneer ministers, Z. K. Gilmore, who with 24 others organized the New Home Church Aug. 26, 1893.

The monument to be dedicated was erected by the New Home Church in memory and honor of the work and ministry of Gilmore.

Haskel Stringer, chairman of deacons, states, "All charter members' descendants, former pastors, former church members, family, relatives, and friends are extended a special invitation to attend."

Work group is formed for closer ties with Jews

NASHVILLE, Tenn. (BP) — A work group to "explore and establish a working relationship" between Southern Baptists and Jews has been formed, according to Bailey E. Smith, president of the Southern Baptist Convention.

Smith, who has established a "bridge relationship" with representatives of the Anti-Defamation League of B'nai B'rith following two controversial statements last year, announced formation of the group during the February meeting of the Southern Baptist Convention Executive Committee.

The Oklahoma pastor said the work group grew out of two meetings — one Dec. 18 in New York City, and the other Feb. 9 in Fort Worth, Texas — between Smith and representatives of ADL.

Smith will chair the Baptist portion of the work group and Rabbi Ronald B. Sobel of New York City, chairman of the national program committee of the ADL, will head the Jewish contingent.

To serve with Smith are Jimmy R. Allen, president of the Southern Baptist

Okolona couple will seek to plant church in New York

First Church of Okolona on Mar. 15 presented a money tree to Mr. and Mrs. Danny Owen, who have moved to New York, where they will be involved in bi-vocational missions.

Owen, a graduate of Okolona High School and Blue Mountain College, says he has felt for several months the call to some form of pioneer mission work. Applying through the Home Mission Board, he was put in contact with several associational directors of missions. The response he received from John Simmons, director of the Southern Tier Baptist Association in southern New York, seemed to evoke the greatest challenge, he said. Simmons extended to the Owens an invitation to move to Binghamton, the association's Number One Priority area of need, to assist in beginning a new work.

The Southern Tier Association includes an eight-county area across the southern central border of New York State. At present, there are only seven Southern Baptist units of work in five counties. Lincoln Avenue Church at Endicott is Southern Baptists' only ministry in the tri-city area of Binghamton-Johnson City-Endicott,

where the total population exceeds 200,000. The Owens will assist in surveying the area nearest their apartment, with the plan to begin a Bible study class in their home. The goal is to establish a mission from that home study group and, eventually, a church.



James Parker, left, pastor of First Church, Okolona, presents a money tree to Coleen and Danny Owen as the couple prepares to leave for New York.

Brewer (Perry): April 12-17; Tommy Brill, Meridian, evangelist; Darrell Harvison, minister of music at Brewer, directing the music; Ray Allen, pastor; Sunday at 11 a.m. and 7 p.m.; Mon.-Fri., 10:30 a.m. and 7:30 p.m.

Freney Church, April 9-12; services Thur.-Sat. at 7 p.m.; Sunday at 11 a.m.; Clyde T. Francisco, Old Testament Interpretation, Southern Seminary, Louisville, KY, evangelist, J. C. Prather, pastor.

Calvary Church, Newton; April 5-10; Sunday at 11 and 7 p.m.; weekdays at 7 p.m.; David Kendall, pastor of Flint River Church, Huntsville, Ala., evangelist; Nell Adams, music director at Calvary, Newton, music leader; Henry Adams, pastor.

Byram Church; April 12-15; John Hilburn, former pastor of McDowell Road Church, Jackson, and now pastor of New Palestine Church, Picayune, evangelist; Bill Rice, Pearl, music leader; services at 11 a.m. and 7 p.m. on Sunday; 7:30 p.m. Mon.-Wed.; Henry J. Bennett, pastor.

Bethlehem Church, Pinola; April 5-8; Sunday at 11 a.m. and 6:30 p.m.; Mon.-Wed. at 7 p.m.; S. W. Valentine, former pastor of Southside, Jackson, for 27½ years, evangelist; Bob Harris from Oak Grove (Simpson), music director; Bob Stewart, pastor.

Plainway Church, Laurel (Jones); April 5-10; Jerry Mixon, pastor Goss Church, La Grange, evangelist; H. P. Jones, minister of music; Plainway, song leader; Sunday services 11 a.m. and 7 p.m. with homecoming and the celebration of Harold C. Ishee's 31st anniversary as pastor; weekday services 7:30 p.m.

Oak Church, Gulfport; April 5-19; Johnny Parks, evangelist, speaking at the Sunday morning worship hour and at 7 each evening; Keith Hill, First, Gulfport, leading the music; Larry Hill, pastor.

First, Long Beach; April 26-May 1; Bob Hamblin, professor at New Orleans Seminary, evangelist; Tom Larimore of Jackson, music evangelist.

Revival Results

Good Hope Church, Rt. 1, Purvis; March 8-11; James Yates, pastor of Bellevue, (Lamar) evangelist; S. D. Broome, minister of music and youth at Okahola Church, Purvis, director of music; seven professions of faith; one addition by letter; Eugene W. Broome, pastor. Thirteen were baptized in a service at the close of the revival.

Pleasant Hill Church, Carthage (Leake); April 3-5; 7 p.m. weekdays; regular services on Sunday; Jimmy D. McDill, pastor, preaching.

Mt. Zion (Simpson): April 3, 4, 5; Danny Berry, Bethany Church, Prentiss, evangelist; Eric McNair, Star, music director; Philip Douglas, pastor; services at 7 p.m. during week and regular services Sunday.

Cato Church (Rankin): lay revival; April 3-5; 7 week nights; regular hours on Sunday; lunch served on Sunday; Guests: Friday, Rex Braswell, Hattiesburg; Saturday, Marilyn Fortenberry, Columbia; Sunday morning, Robert Brooks, Magee; George Dukes, minister of music at Cato, to lead the singing; G. R. Ricky Gray, pastor.

First, Calhoun City: April 5-10; Jim Bain, pastor, First, New Albany, evangelist; Ron Lambe, minister of music, Central Church, Decatur, Ala., music leader; services Sunday 11 a.m. and 7 p.m.; Mon.-Fri., 7 a.m. and 7 p.m.; Anthony S. Kay, pastor.

Sandersville Church (Jones): April 5-10; Terry Booth, formerly pastor of Indian Springs Church, Laurel, and now pastor of the Scenic Heights Church, Pensacola, Fla., evangelist; music under direction of Thomas Balch, minister of music at Bethlehem Church, Laurel; Bruce Jolly, pastor.

Oakland, Corinth: April 12-17; Tommy Vinson, pastor; Jim Futral, pastor of First Church, Amory, speaker; services at 7 nightly.

Wicksville Church: April 5-8; Richard Spencer, Jr., pastor of Concord (Yazoo), evangelist; Randy Hymel, minister of music at Strong River Church, music evangelist; Gene Erwin, pastor; Sunday, regular services; Mon.-Wed., at 7:30 p.m.

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Carmel Church, Meridian, will observe homecoming on April 5 as they have done since the organization of the church. The program will include morning worship and dinner on the ground and afternoon gospel singing and fellowship among the people. All members and former members who have moved away are invited to attend as well as those who live in the city and community, states J. R. Davis, interim pastor.

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Brewer Church, Perry County, held a joint note burning ceremony in morning worship service, one note for a new church facility built in 1969 (top photo) and one note for a pastorium (center) built in 1975. Ray Allen, pastor, said, "Through faithful members and dedicated giving, God allowed these two notes to be paid off in this period of time." Deacons and pastor joined in the note burning (bottom photo). Left to right: Billy Sanderson, Darrell Harvison, Willie Odom, Roy Smith, Carl Edward Walley, and the pastor.



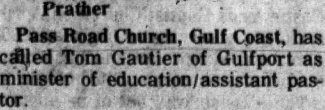
Ground has been broken for an additional education complex for Roseland Park Church, Picayune. Two story, with 8,000 square feet of floor space, it will include 18 new classrooms, a library, conference room, large music room and additional office and restrooms.

Steady growth in Sunday School has demanded additional space and this building will take care of the present overcrowded condition. According to the pastor, Dale Patterson, Sunday School is the key to church growth. "Planning, training, dividing, then multiplying, staffing and providing space," he said, "have been determining factors. There is no substitute for hard work with a dependence upon God and with His Word being foremost in His church."

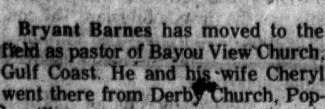
Staff members and Building Committee members, are left to right: Steve Stone, minister of education and youth; Buford Frierson, church treasurer; Henry Burke, chairman of deacons; Belton Watts, chairman of Building Committee; Doug Stewart, plan designer and committee member; Ronnie Nelson, minister of music and special ministries; and Dale Patterson, pastor.



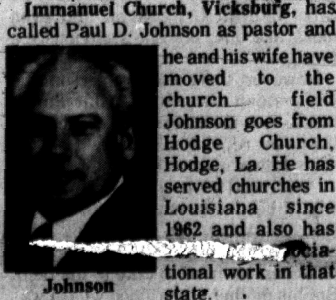
J. C. Prather has accepted the pastorate of Freney Church, Carthage. He goes from Oak Hill Church, Booneville. A native of Tiptah County, he holds a B.S. degree from Mississippi State University and M. Div. from Southern Seminary.



Earl Clark is now pastor of the New Hebron Church in New Hebron. He moved from New Hope Church, Ellisville, where he was pastor for four years. He is a graduate of New Orleans Seminary.



Immanuel Church, Vicksburg, has called Paul D. Johnson as pastor and he and his wife have moved to the church field Johnson goes from Hodge Church, Hodge, La. He has served churches in Louisiana since 1962 and also has been in denominational work in that state.



Easy Street and the straight and narrow path do not intersect.

First, Gulfport, has called Keith Hill of Gulfport as minister of youth.

Names In The News...

Lisa Rives, daughter of Mr. and Mrs. W. B. Rives of Jackson, is available for evangelistic singing in church services, revivals, banquets, conferences, or retreats.

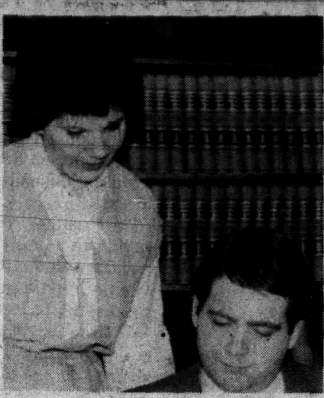
Miss Rives has served as organist for the Wildwood Church, Clinton for the past two years. She is a graduate of Mississippi College in voice.

While at Wingfield High in Jackson she had the lead in three musicals, three class plays, won the music award, and was a runner-up in the Jackson Junior Miss Pageant.

While at Mississippi College she was named to Who's Who in American Colleges and Universities. She gained the title of Miss Mississippi College and served as president of the Naturals, a singing group. She was also a member of the college Concert Choir, BSU action groups, vocalist for talent shows, patio shows, and banquets. In 1980 she was guest soloist for the Youth Evangelistic Conference and Bold Missions Week. She may be contacted at her home: 2127 Alta Woods Blvd. Jackson, MS. 39204 (373-4839) or at work: Deposit Guaranty Mortgage Company, Jackson (968-6839).

Riverside Church, Money, ordained four deacons on March 1 and named one honorary deacon, Wallace Lay. A reception honoring the deacons and their wives was given in the church kitchen. The new deacons are, back row, 1 to r: Jack Lishman, Donald Toomey, Pastor Preston Kelly, Jr., and front row, 1 to r: Wayne Vance, Wallace Lay, Roy Petty.

James R. Holcomb, former senior executive with the SBC Radio and Television Commission, has joined the development staff of Southwestern Baptist Theological Seminary. Holcomb will have major responsibility in the seminary's current fund raising project, VISION/85, a \$25 million effort to provide for construction and operation of a new library center, renovation of the old center for general endowment.



RICHARD HURT, pictured with his wife Jan, is one of the most recent additions to the MC Law School faculty, and at age 27 is the youngest member of the school's teaching staff. Both he and his wife are graduates of Mississippi College. They are members of First Baptist, Clinton. He got an M.A. in history from Baylor and also studied in Baylor's law school.

Hurt comes from an MC family: his father, James Hurt (47), is pastor of Immanuel Baptist Church, Cleveland; two brothers, Al (73) and Pete (78) live in Clinton with their wives, also MC grads, and the youngest brother, Bill, is now a sophomore at Mississippi College.

Larry Kennedy, Laurel, recently has had a new book published by Broadman Press, entitled God's Answers to Human Dilemmas. Kennedy, pastor of First Baptist Church, Laurel, is a graduate of Louisiana College and New Orleans Baptist Theological Seminary.

Jan Lynn Bewley, daughter of Mr. and Mrs. John R. Bewley of Jackson, has been selected the recipient of a Presidential Scholarship at Mississippi College. Presidential Scholarships are extended to incoming applicants based on ACT scores, superior academic work, and promise of future usefulness. Miss Bewley attends Jackson Prep. She is a member of Broadmoor Church, Jackson, where her father is on the staff. She participates in the church choir, the senior high mixed ensemble, and the handbell choir, and is involved in the church recreation programs. Her particular interests are mathematics, physics, and chemistry. Her career interest is in computer technology.

Bewley

Bob Pierson has returned to Mississippi following pastorates in Nevada, Oregon, and Washington. Currently serving as custodian at Woodlawn Baptist Church, Vicksburg, he is available for supply preaching or pastorates. He retired from the U.S. Coast Guard and was ordained by Woodlawn church. His address is Rt. 11, Box 129A, Vicksburg, Miss., 39180, phone 638-6509.

Calvary Church, Oak Grove (Lamar) ordained six deacons on March 22. They are Martin K. Bateman, John F. Cole, Joseph N. Hasty, Gerald E. Lester, James R. McMahon, Sr., and Harold S. Taylor.

Douglas E. Benedict, Sr. pastor, brought the ordination message. Other deacons assisting in this service were Duane Hall, Vernon Dale, Mansell Hill, Mel Stafford, John E. Russell, and A. F. Thornton. Following the services a reception was held in the fellowship hall honoring the new deacons and their families.

New Zion Church, Tylertown, has licensed Carlos Boyd Smith to the gospel ministry. Smith is minister of music and youth at New Zion. A student at William Carey College, he is the son of Mr. and Mrs. LaVern Smith of Picayune. John S. Allen is the New Zion pastor.

Henry E. Love, who retired a month ago as administrator of First Baptist Church of Memphis, has been named the first executive director of the Southern Baptist Medical-Dental Fellowship. He was at one time on the staff of First Church, Jackson.

The five-year-old, 350-member spiritual organization has headquarters at the Southern Baptist Brotherhood Commission. Its purpose is to "provide Christian professional fellowship among the membership and to strengthen individually and collectively the relationship and commitment of the membership to Jesus Christ."

Membership in the fellowship is open to any Southern Baptist physician, dentist, dental or medical student. Love added. (Photo by Herschel Wells)

WMU writes tribute to Edythe McCraw

The Dorothy Emmons Circle of W.M.U., Calvary Church, Columbia, has prepared a tribute to a fellow member, Mrs. Edythe McCraw, who died Jan. 13, 1981.

"She was a devout Christian, untiring worker, friend and inspiration to each of us," the tribute states. "Although having reached the age of 88, she was active in all phases of our church. She taught the T.E.L. Sunday School Class for many years, very seldom missed a church service, prayer meeting, or the Senior Citizen's group luncheons. She also had time for civic activities and writing articles for newspapers, including the Baptist Record."

Born in Indiana on Nov. 18, 1882, as Edythe Walter, she had lived in Mississippi since her marriage to A. B. McCraw, Sr. They lived in Philadelphia and Jackson; before moving to Columbia.

Survivors include her son and his wife, Mr. and Mrs. Walter McCraw of Pass Christian; Mrs. Rosemary McCraw, Foxworth, widow of her deceased son, A. B. McCraw, Jr.; four grandchildren: Bryant McCraw of Jackson, Ben Mack McCraw, Mrs. Thomas (Nancy) Whitfield, and Steve McCraw of Columbia, and twin great-granddaughters, Abby and Amber.

The tribute ended with Proverbs 12:28—"In the way of righteousness is life; and in the pathway thereof there is no death."

Calvary, Columbia Deacons, wives in conference

On Friday and Saturday, March 6-7, the active and inactive deacons and wives of Calvary Church, Columbia were involved in a Deacon/Wives Conference. The purpose of this conference was to help them present a better ministry to the members of Calvary Baptist Church and to better understand their roles as deacons and wives of deacons.

The two day conference was under the direction of Mr. and Mrs. Leon Emery of Jackson. Mr. Emery is chairman of the Church Administration-Pastoral Ministries department, Mississippi Baptist Convention Board.

Included in the conference was Bible Study, and conferences for both the deacons and their wives dealing with topics such as "Needs of the Deacon's Wife," "Deacon/Pastor Relationships," "Deacons in Visitation and Witnessing," and "Deacons Involved in Bold Missions." A few video taped messages were also presented including such topics as "Pastor/Deacon Relationships," "The Deacon's Wife," "Caring for the Terminally Ill," and "How to Improve the Deacon Family Ministry Plan."



The Fairchilds



Anne Marie and Jackie

Sunshine church slates Children's Church Seminar

Al and Molly Fairchild, along with their daughter, Anne Marie Weis, will direct a Children's Church Seminar Saturday, April 11, at Sunshine Church, Pearl, from 9:30 a.m. until 11:30 a.m. The seminar is designed to give help to those who wish to start a children's church and to offer new material to existing children's churches.

"A nursery will be provided. All Children's Church workers, pastors, youth directors, Sunday School workers, and other church personnel are invited," states Gary Rowell, Children's Church director at Sunshine. There will be no fee.

The seminar will be held during a weekend meeting the Fairchilds are conducting at Sunshine April 10-12. It will include material on the following: how to start a children's

church, hold a child's attention two hours, start a puppet ministry, be a ventriloquist, be a chalk artist, present a flannel story, make balloon animals, do "gospel magic," and lead a child to Christ.

Molly and Al Fairchild of Moselle have been using visuals in work with children in churches for over ten years.

Anne Marie, whose home is in Orlando, Fla. has been conducting children's church seminars in that area. For the past three years she has been writing Children's Church material. Her first volume, Joyful News, for grades 1-6, is a 13-week program on "Christian Development for Children." It includes a packet of visuals of all types, plus tapes. Previously she has starred with her ventriloquist's dummy, Jackie, in four motion pictures produced by Broadman, and three record albums by her have been released. She has written several books for children and over 100 songs for children, and has traveled across America and overseas in evangelistic crusades and Vacation Bible Schools.

Monday, April 13, from 7 to 9 p.m., the Fairchilds and Anne Marie will conduct a similar seminar at Wildwood Church, Laurel, and another Tuesday, April 14, from 9 to 11:30 a.m. at Holiday Inn, Highway 49 North, Hattiesburg.



Participants in the Calvary deacon/wives retreat were: left to right, first row: Bertha Witte, Janene Weatherford, Mary Pierce, Sheila Turnage, Kim Barber, Pam Day, Sharon Nelson, Carol May, Charlene Buckley, Kathy Jordan, Carolyn Lott, Jessie Emery. Second row: Buford Ashley, Louis Witte, Lawrence Weatherford, Carl Pierce, Sheila Turnage, Tommy Barber, Spooler Day, James Nelson, James May, Tim Buckley, Ken Jordan, Larry Lott, Leon Emery, and Tommy Blakeney.

THE VILLAGE VIEW FROM Baptist Children's Village

Special Need For Houseparent Staff:

Concerned Christian adults who give their life in service as houseparents are the most important assets our agency has. Without them we could not begin to care for the many different children that are referred to us. Children learn more about God's love from the giving examples of houseparent staff than from all the words we can

Let me share a story from a couple who are now serving and ministering on The India Nunnery Campus.

"My husband and I had only been married two years. He at age 53 and I at 44 had both lost our first mates to cancer. I had lost a 16 1/2 year old daughter in an auto accident.

"We felt we had found something extra special when the Lord gave us each other. We have 9 children between us, the youngest being 18.

"We had talked about doing some type of christian work in the future. We both felt the Lord wanted us to use the problems we'd had in the past, and the peace and contentment we now have, to help others. A call for houseparents for The Village, by way of The Baptist Record made us realize the need for

dedicated Christians to help mold the lives of children.

"First, we talked with our pastor, then came to The Village for an interview. After praying about the move, things seemed to fall into place and we both felt strongly if we were in God's will, He would supply all our needs.

"Our year at The Village has certainly been a challenge and most definitely hectic at times. Some nights we've said, 'Lord, why are we here?' But when you can see a gradual change in a child's life or feel that you've added a little security in a troubled and confused little life, how can that be measured in dollars and cents? A crude piece of wood with 'World's Greatest Mom' carved on it can add a lot of meaning to a job. With us, this isn't a job, it's a calling."

We are in need of others to share in this ministry, especially single ladies at this time. If you are interested and desire more information, write or call Mr. Henry M. Glaze, Home Life Director, The Baptist Children's Village, Box 11308, Jackson, Mississippi, 39213. Our telephone number in Jackson is 922-2242.

Birthday Celebration



Young people at play on the Village's beautiful Farrow Manor Campus.

On Thursday, March 5, 1981, children and staff hosted a birthday party for Mr. Ben Comfort, owner and operator of Betr-Way Cleaners in Jackson. Out of a special desire to demonstrate our gratitude and love for a dear friend, all residents and staff gathered to share some moments, some choruses of "Happy Birthday" led by Paul Nunnery, and plenty of birthday cake and punch. Mr. Comfort has, for many years, taken care of all of the dry-cleaning needs of The Village. His services are donated at a tremendous discount or, more often than not, given free of charge. On children's birthdays, as at the Christmas Season, Village residents are remembered in a personal and very meaningful way by Mr. Comfort. He is a true and whose life demonstrates caring, consistent Christian love. We are indeed grateful.



Presenting Our Staff

Jo Ann Ginn, left, Mr. Nunnery's Secretary — 14 years of service.

Glenda Rogers, right, General Secretary at The India Nunnery Campus since April, 1980.

"Children: Our Special Trust"

"You are cordially invited... Tuesday, April 28, 1981 9:30 a.m. - Luncheon The India Nunnery Campus Jackson, Mississippi

It is with great excitement that we look forward to this special day of emphasis on Christian childcare that we call "Children: Our Special Trust." It is our belief that this time together affords us the beautiful opportunity of interpreting our ministry. This day, more than any other, offers to the people in attendance the "experience" of Christian childcare and the explanation of God's work through the many people who make their lives at The Village.

As previously announced, Mrs. William F. (Elise) Winter will be presenting the inspirational address. We look forward to these moments as Mississippi's First Lady leads in a discussion of the very special rights of all children everywhere. Mike Smith, Minister of Music at Parkway Baptist Church, Jackson, will bring special music. He will be sharing musical testimony of God's faithfulness as he sings "Ordinary People." A luncheon will be held in Hester Activities Building following the program of the morning. The special day is under the direction of the Village's Department of Christian Education, Ruth Glaze, Director.

Your attendance will be an inspiring one. All those who make their lives at The Baptist Children's Village are blessing to you and your church groups.

Dress A Child At Easter — A Reminder:

Easter Sunday, April 19, will close our "Dress A Child At Easter" Campaign for 1981. Many individual friends of our children upon whom we have come to rely for the success of this campaign have responded with gifts. Many have said it has been your intention to have a part in making a personal gift at Easter for the clothing needs of Village children, and you have just forgotten, or delayed mailing that gift to The Village at Box 11308, Jackson, 39213; will you let us hear from you before April 19? Village children and young people at each of our four locations need your help with their clothing needs, because there is no one to whom we may turn, except you.

Remember, the campaign was originated many years ago to supply new church clothing for Spring and Summer, we have long since come to depend upon it to fund ALL clothing and shoe needs for Village children and youth at ALL locations. The most needed and the most efficient gift is a gift of cash to the "Dress A Child At Easter" Fund. Such a gift makes it possible for our staff to use your generosity, in whole or in part on just one child or on several children, to the extent needed and at the season needed. Our staff and children thank you again — you, who have helped so loyally and so generously with this and other needs in the past. You make us glad and grateful to be Baptists!



Bill Jackson, Housefather at The Village's New Albany Group Home camps with one of the children under care in this attractive child care facility.

The Children Are Saying:

(a nine-year-old): "Thank you for me and Mrs. Glaze 'disgusting' you, God, and help me to go straight on ahead up to heaven!" (a seven-year-old): "I used to hate The Village, but now I don't. We do a lot of fun things, and I came to realize that my mother put me here for a reason."



Youngster on The India Nunnery Campus shows her gratitude to Ben Comfort of Jackson at his birthday party.

Dedication Of India Nunnery Campus

Powell Chapel served as a special gathering place of Village friends and family to formally rename and dedicate the Jackson installation as The India Nunnery Campus. Family friends, present and former staff, alumni, Village residents, and a host of friends came together to thoughtfully, prayerfully, and spiritually dedicate the facility in the honor of the Memory of "Indi" Nunnery.

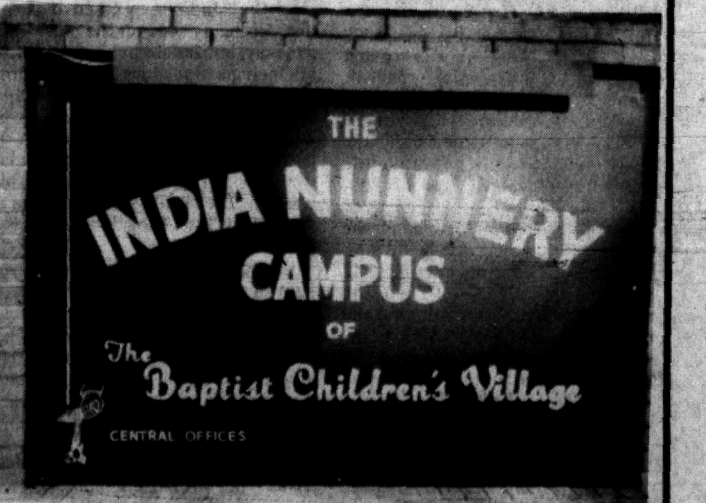
The service began as Sharon Stone played a medley of children's songs, followed with prayer led by longtime Village friend and Administrative Assistant Karl McGraw. The service was under the direction of Robert King, President of the Village's Board of Trustees, Ralph Hester of Jackson, 33-year member of the Village's Board, made the formal presentation of a special plaque with words of explanation and personal remarks to the Nunnery Family. Of significance is the fact that Mr. Hester was President of the Board when Paul Nunnery came to the Village as Superintendent in 1960. On behalf of the Nunnery Family,

Jan Sellers of Laurel, who served as Village Director of Music for fifteen years, sang "My Tribute" as a choral response. Mrs. Sellers also presented the Village theme "I'll Tell the World," accompanied by Ruth Glaze, during the program.

Dr. Kermit McGraw, pastor of Morrison Heights Baptist Church, Clinton, and former Board member, delivered the dedicatory address entitled, "Spring of Hope." With much evidence of God's inspiration, Dr. McGraw led in worshipful moments of "reflection, dedication, and expectation."

Long-time friend of the Nunnery Family and Staff Assistant Executive Director T. Deane Rodgers made the presentation of a portrait of India Nunnery. Henry Glaze, Home Life Director accepted the gift from the Nunnery Family and indicated that the portrait will be placed in the parlor of the Administration Building.

J. Wallace Lee, Administrative Assistant, closed in benediction, and the service concluded with the choral prayer "Irish Blessing."



New signs now indicate the Flag Chapel Drive entrance to the recently named Campus.

Bible Book Series

The birth and call of Samuel

By Gordon H. Sansing,
Pastor, 1st, Pontotoc
I Samuel 1:1-3:1

Samuel was the great transition figure in the history of Israel. He was the man who bridged the gap between the tribal period and the age of the kings. He is the major personality in the early chapters of this book which is probably the reason it bears his name.

The story of Israel's greatest period of advance begins with the birth of Samuel. The two books in our Bible, 1 and 2 Samuel, provide a history from Samuel's birth into the reign of King David.

We begin the study with the birth of Samuel who would serve Israel as a prophet, priest, and judge.

1. Samuel's birth and dedication to God (1:1-28)

"Wherefore" is a term in verse 20 which reaches back to the previous verses describing Hannah's distress over being childless. For a woman like Hannah to be without a child deprived her of the joy of children and her sense of worth and dignity. Women were expected to bear children, for having a son meant the husband's name would be kept alive.

Immediately one sees the agony of Hannah. She was loved by her husband, Elkanah, and wanted to bear him children but could not. She suffered abuse from Peninnah, another wife of Elkanah, who had born sons and daughters. Polygamy was not uncommon in the Old Testament. It served two purposes: It gave greater assurance that a man would have a son to keep his name alive and it served as a protection for women of the community who were best cared for in the marriage setting. Hannah experienced great sorrow because she was barren.

Hannah's prayer is the second scene in this unfolding drama. As she worshiped at Shiloh, Hannah prayed to Jehovah asking for a son. This is a beautiful example for every potential parent in that this child was desired and a prayer commitment was made on the part of Hannah.

Hannah then made a vow to God. If God would give her a son, she would commit him to the Lord's service. This is a continuing example for parents who need to understand that children are a gift from God. This kind of commitment would increase the strength of the home and begin to fill the gaping weakness of the home and family in our society.

God's assurance to Hannah came through Eli, God's faithful servant, who said, "Go in peace, and may the God of Israel grant your petition that you have asked of him."

Hannah conceived and gave birth to a son. She named him Samuel, a name which glorifies God. Hannah kept her vow to God and when she had weaned Samuel, she brought him to Shiloh to serve the Lord God with Eli. The commitment and faithfulness of Hannah is striking as she dedicates this God-given child to God. She stands in contrast to Peninnah and serves as example for all.

The dedication of Samuel was a worship encounter. He was "lent to the Lord" all the days of his life. Her vow brought her a child and peace of mind, but it demanded a great sacrifice of her. She met that challenge in keeping her vow and making the proper response to God — worship.

2. The song of Hannah (2:1-10)

Hannah's prayer song contains the notes of joy, victory, the unique power and holiness of God, and thanksgiving. Her prayer song is very similar to poems found in the book of Psalms. In this song, Hannah presented her praise to God for granting her request. A proper response to God for His goodness is thankfulness.

3. The call of Samuel (3:1-5)

In contrast to Samuel who "ministered to the Lord before Eli the priest," Eli's sons were "worthless men" who did not know the Lord. Thus, the Lord's favor toward Eli's sons decreased while Samuel grew in favor with God and the people. Because Eli's sons were unfaithful they would be cut off and replaced by a new line of priests (2:34-35).

Samuel, at this time, was probably about twelve years old (Josephus). He was faithfully ministering unto the Lord before Eli. Prophetic activity had apparently slowed to a trickle and a word from the Lord had become rare.

Samuel was sleeping in the temple "where the ark of God was." Truly this was an appropriate place to receive a divine call. It was here that he faithfully did his work of tending the lamps in the temple. It was here that God called.

Believing the voice to be Eli's, Samuel responded, "Here I am," and ran to Eli. Eli answered him saying, "I did not call..." and gave no indication that he knew at this point that it

was God who had called. Samuel had not yet experienced the disclosure of the "word of the Lord" (verse 7).

4. The response of Samuel (3:8-10)

After the third time, Eli knew that it was God calling Samuel. Eli's experience with God enabled him to point young Samuel in the right direction and indicate a right response. He instructed Samuel to respond to the call saying, "Speak Lord, for your servant is listening." That kind of response puts one in right relation with God, recognizing and responding to who He is. It puts one in the proper position for God to use as there is the recognition of being a servant. This response allows God to speak for one has the correct attitude of listening to Him.

On the fourth occasion, "the Lord came and stood and called as at other times..." Three verbs describe this encounter: "God came, God stood, God called." This language suggests God's personal presence with Samuel. It was Jehovah God who this time called Samuel's name twice. Samuel's response was right, "Speak, Lord, your servant is listening."

5. The growth of Samuel (3:19)

Samuel's initial task was to receive and share God's vision in which judgment was pronounced on the house of Eli. This was primarily because of the sins of Eli's sons, Hophni and Phinehas, and Eli's apparent tolerance of their sins. At Eli's insistence, Samuel shared the vision. Eli accepted God's way as right and just.

The story of Samuel continues with these words: "Samuel grew and the Lord was with him and let none of his words fail."

Samuel became known as a prophet, passing from boyhood to maturity under the watchful eye of Eli. God's presence with Samuel assured the truth and validity of his message.

Samuel was an answer to his mother's prayer, attentive to Eli, and sensitive to the call and presence of God. God used the man Samuel who allowed himself to be in the position of usefulness. So let it be for us, Lord, so let it be for us.

Revival Results

Cliff Temple, Natchez (Adams): March 8-13; Charles Steele of Tupelo, guest evangelist; Hubert Greer of Brookhaven, music evangelist; six professions of faith; two by letter; great attendance morning and night; W. G. Dowdy, pastor.

South 28th will host puppet training seminar

A seminar on the usefulness of professional quality puppets as effective instructional tools is scheduled at the South 28th Ave. Church, Hattiesburg, Fri. May 8, 6:30-10 p.m.

The three and one-half hour training session will be conducted by professional puppeteers from Puppet Productions, Inc., a San Diego, California company.

Live performances will be used to demonstrate the effectiveness of puppetry as a communications tool.

Subject areas covered in the seminar include how to manipulate hand puppets, selecting and training puppeteers, organizing an effective puppet team, immediately improving your performance and maintaining high performance standards.

Seminar sizes are limited to insure adequate personal attention so early registration is recommended. Individual registration fees are \$18.00 with reduced rates available for groups and families. For additional details and registration information, contact J. David Tate (601) 582-3522.

Moral Majority gets more credit than deserved?

PALO ALTO, Calif. (EP) — The Moral Majority and other conservative religious groups are getting more credit than they deserve for affecting the outcome of the 1980 presidential election, a study released February 18 by Stanford University concludes.

A Stanford political science professor, Seymour Martin Lipset, and sociologist Earl Raab said that the election of Ronald Reagan was a result of a general conservative trend across the country that had very little to do with moral issues or fundamentalist religion.

Their findings are based on a number of polls and surveys showing that the effect of religious groups on the election was "much exaggerated," and that the country's political swing to the right was greater among non-evangelicals than born-again Christians.

In their study, published in the March issue of Commentary magazine, Lipset and Raab, executive director of the Jewish Community Relations Council in San Francisco, said that the shift toward conservatism by the U.S. electorate last November had more to do with secular issues than moral ones.

Devotional No holdouts, please!

By Lewis Sewell, Pastor, First, Oxford
Hebrews 2:1-4
(New American Standard)

Spike is a fantastic baseball player. Without him the chance of a championship is slim. Spike knows this and it is contract time. So, Spike is holding out. He is holding out for what he wants. In the thinking of many, Spike is justified in his holdout. He is putting himself in a better position to get what he wants.

The Problem. Many Christians holdout on God. There is no way that action can be justified. A non-committed Christian is a holdout. In this scripture God says, "No holdouts, please!" When a Christian is self-centered and does not give God his life completely, he loses the joy of his salvation.

When a Christian refuses to get involved in the life of Christ, he is a holdout. The result for him is diminished spiritual growth and lost joy in fellowship with Christ.

The Christians who first received the letter to the Hebrews were classic holdouts. The author of the epistle addressed himself to the problem. Let's learn from this text.

The historical situation. The historical situation set up the Christians of that day for their spiritual trouble. Persecution of the Christian church drove many Christians to relax their commitment to Christ. Those Christians met with orthodox Jewish friends and worshipped with them in the synagogue. They felt when the heat was off they would return to praising the Lord openly.

The result of holding out. The inevitable happened. Many turned their back on Christianity. Others simply called "time out." None grew in their faith. None knew the full joy of Christ in their life. The Christian faith passed by them. They did not just drift away from Christ. The holdout Christians were only ankle deep in faith when the mainstream of Christian activity went on without them.

The application. Today many miss the real joy of their faith because they holdout on God by refusing to commit themselves fully. God goes on in the ministry of Christ toward the fulfillment of His purpose. A Christian who is not in the mainstream misses the great joy and blessing the Lord has for him.

Determine not to hold out on God. Give your faith a chance to develop. Let God work in your life. Make yourself available to what God has for you by committing yourself fully.



Southaven Sanctuary goes up

First Church of Southaven has announced near completion of its \$530,000 new sanctuary, under construction adjacent to the existing building. The structure is scheduled to be finished around May 10, with a seating capacity of \$1,000 and a new entrance being added from highway 51. Pastor Jimmy B. Rose said, "Our work is only beginning, for this is only a new structure. The building of a real church comes from the working of people together and gathering together to study and worship God."

Uniform Lesson

Preparing For Difficult Times

By Tom F. Rayburn, Pastor
First, Booneville
Matthew 26:1-16

The lesson this week will help us to appreciate Mary's act of devotion in anointing Jesus. It should encourage us to give our best to Jesus. It also will help us to understand how Jesus prepared for the difficult time which lay ahead. Perhaps we will be encouraged to make preparation for similar trials.

V-1 All these sayings — Jesus had concluded his teachings on the Kingdom. He had taught his followers to be ready when he comes again.

V-2 After two days — The purpose of the Passover was to remind the Jews of their liberation from Egypt, and that their firstborn was saved that night when the death angel passed over the land, and the first born of the Egyptians perished. The celebration lasted for seven days. It was held from the 15th to the 21st of Abib or Nisan which is our month of April. During the celebration the people ate unleavened bread and sometimes the feast is called The Feast of Unleavened Bread. On the evening of the 14th day all of the leaven or yeast in the family was removed with great care. Paul alludes to this in 1 Cor. 5:7. On the 10th day the head of the family took a lamb or a goat which was one year old from the flock. He killed it on the 14th day before the altar. The lamb was usually slain about 3 p.m. In Egypt the blood of the lamb was sprinkled on the door posts of the houses. The lamb was roasted whole, with two spits thrust through it, one lengthwise and the other transversely. They crossed each other near the front legs, and symbolically the rods made a cross and the lamb was crucified. Not a bone was broken, which represents the bones of Jesus on the cross. Jesus died on the cross at the ninth hour which is 3 p.m. His death fulfills in every detail the Old Testament prophecies. Then the roasted lamb was served with wild and bitter herbs. The Son of Man is betrayed — He informed them at the Passover that he would be betrayed. To be crucified — To be put to death on a cross.

V-3 Then assembled — This was the meeting of the Sanhedrin. The Palace — This is the hall or large area called the court. The High Priest — The person holding the office that was first given to Aaron.

V-4 By subtlety — Jesus was regarded as a great prophet, and some of them believed him to be Messiah, so the Jews did not dare take him away, for the people would revolt. So they figured out some secret way to do it.

V-5 Not on the feast day — Some three million people would be in Jerusalem for the Passover. To take Jesus then would certainly cause a great uproar.

V-6 In Bethany the house of Simon the leper — It was unlawful to eat with a person who had leprosy, but this Simon had been healed by Jesus. He was probably a relative of Lazarus whom Jesus raised from the dead.

V-7 There came to him a woman — This was Mary, the sister of Martha and Lazarus. Having an alabaster box — Alabaster is a type of marble. It is light, white, and transparent. It was used by the Ancient people to keep their ointments in. Mary's ointment was precious. That is, it was of very great value. It had a pleasant smell and the ancient people liked to perfume their bodies. John 12:3 says that she had a pound of this, which was 12 ounces of Roman weight. Poured it on his head — It was the custom to anoint the head or hair. John says she poured it on his feet and wiped them with her hair. To pour it on Jesus' feet was to signify great humility, and attachment to Jesus, and is to be noted as a great characteristic of Mary.

V-8 They had indignation — John says that Judas expressed indignation. Probably some of the others felt this way, but Judas gave expression to his feelings. Judas was the treasurer of the group and was accustomed to stealing from it. Judas was possessed with avarice. This characteristic is what led him to betray Jesus. Judas would do anything for money. This waste — They could see no purpose in Mary doing this. They thought it was a great loss.

V-9 Sold for much — This was a large sum to them. Mary had a right to do this. It was her property. She was not answerable to them but to God. Christians today can give their money wherever they please. They are only answerable to God. However, they should give to causes that support the work of the Kingdom.

V-10 Trouble ye the woman — Don't disturb her with insinuations. She has done a good work. It was in preparation for His death. Ancient burial rites included anointing the body.

spices and perfumes. V-11 For ye have the poor — They would always have the poor with them. They would always have an opportunity to help them.

V-12 She did it for my burial — Mary probably did not completely understand. She did it to show her love for Him.

V-13 A memorial — Good deeds should be recorded and told. Influence lives on. A certain congregation was troubled by having within it a miserly individual who was addicted to grumbling. When anyone suggested fixing up the building, he always objected that it would be better if the money were given to the poor. If everyone agreed to pay the preacher more, his objection was the same. Finally, someone suggested that what he gave be kept aside and given to the poor. As nearly as they could ascertain, the poor would receive only a quarter per week. Apparently it was easier to make an objection than a contribution. There are always some who seem to be greatly worked up about the poor when something else is being done for the cause. But they never seem to think of them at any other time. This was agreeably pointed out by Jesus that the poor are always with us. If we really want to help the poor, we may do so at any time and in any number of ways. Certain things must be done while the opportunities present themselves, for they may pass away and not come again. It was so with the woman who poured ointment on the head of Jesus while he sat at the table; the opportunity to anointing Him for His burial could come only once. Perhaps she did not think of it that way, but Jesus declared it was done for that purpose and it was a warmly received gesture of love.

V-14 Then one of the twelve — Satan — He is the one who tempted Jesus to sell his Lord. Probably his spirit of money loving led him to this.

V-15 They covenanted with him — They made a bargain to pay him after the deed was done. Thirty pieces — This was the price of a slave. He was regarded as of little value. It was anywhere from \$5 to \$30.

V-16 Opportunity to betray — When no one would see him. To betray means to deliver into the hands of an enemy by treachery or breach of trust; to do it while friendship or faithfulness is professed. The word here simply means to deliver up. So Judas sought opportunity how he might deliver him up.

Life and Work Lesson

"Father, forgive them"

By James L. Heflin
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Luke 23:1-5, 16-24, 32-34

Jesus had a special message for those who took his life: "Father, forgive them; for they know not what they do."

The key word in the statement of Jesus is "forgive." Webster's dictionary defines forgiveness as an act of pardon, as to forgive one's enemies. Surely no concept could capture the meaning of Jesus' action more clearly than that of a pardon. We, who once were sinful and guilty, have received pardon because Jesus died on the cross. The Roman soldiers had little idea of the far-reaching effect of our Lord's words.

I. The false charges (23:1-5)

The people who had accused Jesus had him where they wanted him. His own, the council of scribes and elders, had found him guilty of blasphemy (22:66-71) and had condemned him. The Sanhedrin (council) met before dawn Friday. They could not meet legally at night and could not hand out a death sentence. Yet they met and acted. They looked for a political basis on which to blame Jesus. They found it in his claims about establishing a Kingdom. They could accuse him of being a traitor to the Romans. That meant a trial before Pilate and a certain sentence of death.

They took Jesus to Pilate with their minds clearly set on a charge of treason (23:1). Pilate was the governor of Judea. His word was law in Jerusalem. One of the great dramas of the Bible took place that morning as the Christ of God stood before the representative of Caesar.

The council repeated their claims against Jesus to Pilate (23:2). They accused him of perverting their nation (leading an insurrection), commanding citizens not to pay taxes to Rome, and of claiming to be a king.

Rome had no king but Caesar. Any person who claimed to be a king certainly posed a threat to Roman rule. Jesus had consistently rejected the role of a king, a political messiah, now, ironically, he was charged with that very thing.

The case was air tight. The extent of the plotting against Jesus is clear in the list of charges. Much thought had gone into the preparation of the case against the Lord.

Pilate responded by asking Jesus if he (Christ) indeed was a king (23:3).

Jesus answered: "Thou sayest it," neither confirming nor denying the charge. If Pilate could have forced the alleged criminal to admit his crime, he would have had no difficulty in settling the case. Jesus refused to make it that easy for Pilate. The substance of his reply was: "You say that I am." Jesus was a king, but not in the sense Pilate understood the term.

Then Pilate declared to the crowd: "I find no fault in this man." (23:4, 15 and 22). For some reason he did not question Jesus extensively. With no clear evidence of treason, Pilate attempted to dismiss the case.

The accusers reacted with anger. Not satisfied, they fiercely and vigorously contended that Jesus had attempted to stir up a rebellion by the Jews (23:5). His reputation for disturbing the Jews was known from Galilee to Jerusalem.

Resentment blinds. Those who resented our Lord allowed their hatred for him to blind them to all facts. Preoccupation with evil intent against another person will cause one to lose perspective on truth.

The reference to Galilee suggested a possible escape for Pilate in the case. Galilee was under the jurisdiction of another puppet ruler, Herod, who happened to be in Jerusalem at that very time. Seeing an opportunity to evade the issue, Pilate quickly referred the matter to Herod (23:6-7).

Herod was glad to see Jesus because he had heard about him and was curious to see him perform some miracle (23:8). Herod asked Jesus some questions, but Jesus refused to answer any of them. Though they continued their accusations, the council members could secure no more from Herod than taunts and mockery hurled at Jesus (23:9-11).

Herod concluded that Jesus was a Jewish king who had examined Jesus and could find him guilty of nothing worthy of death (23:13-15). He offered to chastise Jesus and release him (23:16). The term "chastise" means "to scourge," which is worse than a beating. Scourging was reserved for the most hated of criminals. Pilate referred to the custom of releasing one prisoner during the Feast of Passover.

The Jews cried out in unison for the execution of Jesus and the release of a known criminal, Barabbas (23:18). Barabbas already had been convicted

of sedition and murder and was awaiting execution.

Pilate again appealed to their reason. He insisted, for the third time, that Jesus had done no evil, and did not deserve the penalty of death. Once more he offered to whip Jesus and release him (23:22).

Sin also forecloses reason. The scribes and elders could not be satisfied with anything less than the death of their prisoner.

Then voices now raised to loud cries, the crowd demanded that Jesus be crucified. They literally shouted Pilate down (23:23).

III. The prayer of Jesus (23:32-34)

Their strategy worked. Nothing remained but the actual crucifixion. The crowd followed as Simon the Cyrenian carried the cross and led the procession to a hillside just outside Jerusalem, where the wicked deed would be accomplished (23:25-31).

There were two convicted criminals who previously had received the death sentence. Our Lord, who was guilty of no crime, would die in the company of two malefactors — evildoers.

As the soldiers placed him on the cross, our Lord prayed that the Father would forgive them (23:34). Those were his first words during the painful ordeal. How could he forgive the men who were killing him? They did not know what they were doing.

Jesus knew what he was doing, though. He was completing his mission. Even as he approached death, Jesus thought of others instead of himself. He was going to the cross to sacrifice his life blood for the forgiveness of man's sin. Throughout the Bible the shedding of blood, the giving of a life was required for the forgiveness of sin. Every year, on the Day of Atonement, the priest would enter the Holy of Holies and offer a lamb for the sins of the people.

Now the Lamb of God was sacrificing himself as a once-for-all offering for mankind's sin. It took that for the pardon of every person on earth. Jesus was praying for the Roman soldiers, for Pilate, even for those who had delivered him to Pilate. He was praying for you and me.

God accepted the sacrifice of his Son as an eternal offering for sin. God's mercy and grace are reflected on the cross. Acceptance of Christ brings you a pardon and the revocation of the penalty for sin.